

THE RESPONSE OF THE REGI-
MENT.

BY MRS. MARY S. ROBINSON.

"Zdravstvuyte!" "Good morning, chil-
dren!" Thus the Tsar exclaims,
riding before his troops; and adds a word
of praise.

"Radni staratsia!" "Glad to do our best!"
proclaims
The host as with one voice—a custom of
old days.

"Will follow me?" he asked, when once a
mist of doubt
Bewildered all the realm. "Children, will
follow me?"
"Radni staratsia!" came back the steadfast
host.

"We're glad to do our best!" They threat-
ened the
mist did die.

Ye Little Ones, the parents softly say: "Be
good."
Reply: "We're glad to do our best," and
smile.

With hope and cheer as honest children
should.
For good cheer, task and tempting doth
beguile.

Fair Youth, who heed the teacher's mild be-
hest,
Whose ardent faces lighten all his way,
Say for his comfort: "Glad to do our best!"

This be the watchword for the studious day,
This be the watchword for the studious day.

Serious-browed Men and Women, tolling still,
Bearing your loads along the ascending
way,
Look to your Prince! Your law is His good
will.

Then, "Glad to do our best!" serenely say,
And ye who stand in weariness of age,
And ye who suffer poverty and pain,
Cry, "Glad to do our best!" and thus assuage
By fortitude the sorrows that remain.

Dear Lord, when stupor and when doubt
Enwrap our souls, Thou ask'st: "Will fol-
low Me?"

And, "Glad to do our best!" we cry; and
casting out
The demons, straight the herd do flee.
Thou Spirit mild, benign, silent Guest,
While in the heart Thou holdest Thy abode,
We will not falter: "Glad to do our best!"
Knowing that Thou wilt share each triumph
load.

And when upon the illimitable plain we stand,
Looking on Him, the Sovereign over all,
"Errors and sins o'ertook us in that lower
land,"
We must admit; "yet not entirely did we
fall."
Thou helping, we were glad to do our best,"
we'll say;
And ever glad to do our best, begin the end-
less day.

SNAKES IN INDIA.

BY REV. JAMES MUDGE.

"India must be a charming coun-
try to live in," wrote an American
editor, prefacing an item in regard to
the number of deaths from snake-
bites here. And the impression
quite erroneous, is extremely natural.
It cannot be denied that one of the
most prominent and horrible ideas
connected in most minds with India,
is the extreme danger to life there
from poisonous snakes. According
to the government returns, which are
doubtless under rather than over the
true figures, in 1876 no less than 15,
946 persons were killed by snakes
within the limits of British India.
In 1877 the number was 16,777; in
1878 it was 16,812; in 1879 it was
17,388; and in 1880 it was 19,150.

Alarmed and terrified by these fig-
ures, the traveler or the young mis-
sionary steps upon these shores al-
most expecting to see huge serpents
crawling about at will in every direc-
tion, or at least starting up from ev-
ery hole and corner. He hardly
dares to go to bed without searching
under his pillow or mattress to see if
some snake be not there lurking in
readiness to pounce upon him. He
shakes his slippers in the morning
before putting them on lest there be
something in them coiled concealed.
He distrusts every piece of rope or
harmless black stick. Perhaps some
older inhabitant, well aware of his
feelings, has taken pains to rehearse
in his hearing all the hair-breadth es-
capes and blood-curdling incidents
that he has ever experienced, or read,
or invented. This still further fires
the imagination of the "griff," and he
begins to think that nothing but a
special interposition of divine Provi-
dence, or the most sleepless vigilance,
can possibly preserve him from this
peril. However, in course of time,
if he keeps his eyes and ears open,
he comes to understand the matter
better, and his fears depart.

The fact is, that the number of
white men killed by snakes in India
is extremely small—doubtless as
small in proportion to the total num-
ber of such persons as in Europe or
America. During twelve years only
four deaths by snake-bite occurred in
the British army in India, and sol-
diers are much more careless and

more exposed than any other class of
whites. Since I have been in the
country I have heard of but one Eu-
ropean dying from this cause, and he
was in a telegraph office in Delhi. I
have not seen more than ten snakes
in nearly as many years, and most of
those were harmless. The dwellers
in any rattlesnake region of Amer-
ica could tell bigger snake stories
than the average India missionary.

It is true that 20,000 seems a large
number, but it is only one in 10,000
of the population. And those who
die are of a class that rarely comes
into any contact with Europeans.
They are the inhabitants of the little
native villages scattered by the thou-
sand throughout the land. The lieu-
tenant-governor of Bengal, the prov-
ince where more than half these
deaths take place, says: "The mor-
tality from snake-bites is attributable
to the mode of life of the people of
this country. It is preventable by
them if they are prepared to change
this mode of life, but it is preventable
in no other way. So long as the peo-
ple allow their homes to be surrounded
by rank vegetation, old bricks and
rubbish, and go out into this natural
abode of snakes in the night without
a light, and often without any pro-
tection for their feet, so long will they
be exposed to the risk of snake-bites.
The recklessness of the people in re-
spect to the adoption of ordinary pre-
cautions against accidents of this
kind, is so much a part of the national
character, that nothing that gov-
ernment can do is likely materially to
effect any substantial good."

Yet the governments of several of
the provinces made some efforts in
this laudable direction, and about a
lakh of rupees is expended annually
throughout the country in the way of
rewards for the destruction of venom-
ous snakes and wild beasts. In
1876, no less than 212,371 snakes
were thus killed; in 1877 the number
was 127,295; in 1878 the number was
117,958; in 1879 it was 132,961;
and in 1880 it had risen to 211,775.

There is considerable difference of
opinion as to the advisability of these
rewards. The matter is not so easy
to manage as might be supposed. For
example, the chief commissioner of
the central provinces, in withdrawing
his rewards a few years ago, gave the
following reasons: "Firstly, it is
difficult, often impossible, to distin-
guish between venomous and harm-
less snakes; secondly, the instinct to
kill snakes is generally so strong
that they would be killed whether re-
wards for their destruction were
given or not; thirdly, to offer rewards
might lead to an increase of deaths
by people incautiously poking after
them; lastly, snake-killing might be-
come a profession, and snakes be
bred for the sake of the reward
granted for their destruction." In
Bengal it was found that a large pro-
portion of the snakes killed were
caught and brought in by professional
snake-catchers from places remote
from human habitations where they
would probably never have had an
opportunity of killing a human being.
Nevertheless, the general preponder-
ance of opinion is in favor of contin-
uing the rewards in some shape, per-
haps by municipal bodies offering
them for the destruction of snakes in
towns and large villages.

There is no doubt that the com-
mon Indian custom of sleeping on
the ground, either outside or inside
the hut, is a frequent cause of this
sort of death. A snake going about
at night in search of frogs and mice
passes over the body of a sleeper, or
curls up near him on account of the
warmth. The person moves, and the
snake, alarmed, strikes in self-de-
fense. Europeans sleeping on beds
are lifted out of harm's way. Their
boots or shoes and clothing are also a
strong protection. They are not only
a defense against the fang, intercept-
ing the poison, but by the noise made
in walking they awaken the snakes
and give them a chance to get out of
the way, which they are very quick
to improve. The native's naked foot
and leg make no noise, and are an easy
mark. It is thought, also, that In-
dians bitten by harmless snakes some-
times die through mere fright.

Then, again, the native is not near-
ly so much inclined as the European
to destroy snakes. The snake is an
important member of the Hindu Pan-

theon, and is very extensively wor-
shipped. There is a yearly festival in
his honor in most of the cities of In-
dia. When a Hindu observes that a
large cobra regularly haunts his gar-
den, so far from treating it in a hos-
tile spirit, he is much more likely to
feel himself honored by its proximity,
and to propitiate it by an offering of
milk. Many a piously-disposed na-
tive in this way sacrifices his life.

Only a few of the many snakes of
India are poisonous. No more than
four are at all common—the cobra,
the echis, the karait or bungarus, and
the chain viper. Why these few
should possess this terrible weapon,
thus blasting the reputation of the
whole family, or what is its special
use, is one of the unsolved mysteries
of nature. Nor has any specific
cure for snake poison yet been dis-
covered. Preventing the poison from
spreading as far as possible by lig-
atures, cutting, cauterizing, or suck-
ing the wound, constant doses of am-
monia, and keeping the patient from
going to sleep by making him walk
about without cessation, are the
means usually employed, and some-
times with success where the cir-
cumstances are favorable, and the
treatment is prompt and persevering.
But we are not anxious to test it
either on our friends or ourselves.

VILLAGE IMPROVEMENT.

BY HON. JAMES F. C. HYDE.

There seems to be a growing de-
sire in many parts of New England,
and possibly elsewhere, to make the
towns and villages more attractive
by the planting of trees along the
streets, on the commons and public
squares, as well as in many other
ways. This is a move in the right
direction. In years gone by there
seemed to be a disposition manifested
by many to destroy all the trees pos-
sible, rather than to preserve such
as would be useful for shade and
ornament. Many villages still have
wide, bare, sunny streets, without a
tree to give beauty and shade. We
have in mind some exceptions to this
neglectful state of things, and such
places we hold in grateful remem-
brance. The time is soon coming
when the more intelligent residents
of villages will be ashamed not to
be interested in the matter of village
improvement. Some of those who
have already done so, furnish ex-
amples well worthy of imitation.
Some of our readers may ask, What
is contemplated in these village im-
provements, and how shall the object
be accomplished?

Among the things to be done in
every village should be the planting
of the best trees on every street,
after the grade of the same has been
fixed by the city or town; the build-
ing of side-walks of concrete or
gravel, or bringing an influence to
bear upon the city council, or at town
meeting, to secure appropriations for
the same; the securing of public
squares or parks, and grading the
same, in the same way—by exerting
an influence upon the proper authori-
ties, and, failing in this, obtaining
funds by private subscription, to ac-
complish the same result; the selec-
tion of all trees to be planted, and
the planting of the same; the re-
moval of all offensive fences, build-
ings, etc., that tend to disfigure a
village; the protection of trees al-
ready growing as well as those newly
planted; the advising of members
as to the character and location of
buildings they are about to erect;
the collection and distribution of such
information as will be useful to the
members of the society and benefi-
cial to the whole community; the
inauguration of courses of lectures,
some at least of which shall have a
bearing upon the improvement of
towns, villages, and homes; and, in
short, any and all things that shall
tend to make our homes, our farms,
streets, cemeteries, villages and
towns more beautiful and attrac-
tive, not only to residents, but to all
who chance to come that way.

How shall it be accomplished? We
have already more than intimated
how some of the results are to be
brought about; but to be more defi-
nite, we will say, first, organize an
"Improvement Society" in every
town; or, if the town be large and

there are several villages, a society
in every village. Let there be a
president, two vice-presidents, a sec-
retary, a treasurer, and an executive
committee of three or five—not too
large a committee. From the latter,
sub-committees may be chosen for
special duties. Let the membership
be open to all of both sexes, with an
annual fee of one dollar, more or less,
from each. In this way some funds
will be turned into the treasury.
Funds may be realized as profits on
courses of lectures, grants to some
extent from cities and towns, as
well as gifts from public-spirited in-
dividuals who may be willing to con-
tribute to so good a cause. Meet-
ings of the society should be held
once a year for the choice of officers,
and as much oftener as circumstances
may demand. The society should
be able to set out some trees each year
and influence individuals to set out
many more. It should seek to cre-
ate such a sentiment or feeling all
through the community as shall lead
to the full accomplishment of all the
objects aimed at by the organization.
This can be done very easily in some
villages, while in others it will
meet with considerable opposition—
strange as it may seem. Let those
who take hold to organize, be thor-
oughly interested in the whole
matter, prepared if necessary, to
meet with opposition, and carry their
points; and then the thing will go
on prosperously. Do not put men on
the committee for the selection and
planting of trees, no matter how
great their interest may be, who
know nothing about the matter in
hand. See that every person is
called to work in the right place, if
possible. A member might make an
excellent secretary, or treasurer, who
would not know a good tree from a
poor one, or how to plant the good
one when he had got it. Get up a
good degree of enthusiasm, and keep
it up too.

We close with some observations
as to the kind of trees to plant on
streets, the way in which they should
be planted, and the distances apart.
Among the best trees to plant in
streets in New England, are the
American Elm, Sugar or Rock Ma-
ple, Norway Maple, Scarlet Maple,
Silver Maple, and Bass. The elm
is one of the most graceful and rapid
growing of trees, and attains a large
size. It is easily grown from the
seed, and can readily be trans-
planted. Its one drawback is its
liability to attack and injury from
canker worms, but these pests can
be circumvented. The sugar ma-
ple is a clean tree, with a uniform
and rather prim shape, and with ex-
cellent foliage that makes a brilliant
showing in autumn. It attains to
considerable size and height, and
should be widely planted. The Nor-
way maple has very dense foliage
of a dark green, with conspicuous
yellow flowers. The tree has a
rounded head and grows to a less
height than the sugar maple. It is
a fine, clean tree, and should be ex-
tensively used. The foliage changes
to a rich yellow in autumn. The
scarlet maple, so called because of
the brilliant scarlet blossoms it shows
in the spring before the leaves ap-
pear, is the same that is called white
maple by some, and is found grow-
ing in swamps and low places. It is
a moderate grower, with clean but
rather small foliage that becomes
very brilliant in autumn with scarlet
and red. It often attains to large
size and is worthy of attention. The
silver maple is more like the scarlet
than any other, having the scarlet blossoms
in spring, though rather less con-
spicuous, and having rather larger
foliage, which is white and silvery
on the under side; hence its name.
It naturally grows along water-
courses, and often attains to large
size. It is a very rapid grower, but
its branches are brittle and are often
broken by the wind in summer or ice
in winter. It is worth planting.
The American lime, or bass, tree
has fine clean leaves, and numerous
blossoms, which are rich in honey
and very attractive to the bees. The
tree becomes a lofty one, with a full,
round head, and deserves more at-
tention as a street tree than it has
generally received. It should not be
confounded with the European lime,
or linden, which is a very poor tree
and not worth planting. We could

give a more extended list of trees for
street planting, but those we have
named are certainly the best.

In planting all these trees, the es-
sential things are, first, to get good
trees with good roots. They should
be well cared for after being taken
up, that the roots may not be ex-
posed to the weather. The holes
where they are to be set should be
from four to six feet across, accord-
ing to the size of the tree to be
planted, and not less than two to
three feet deep; if the soil be very
poor, or none at all, it may be bet-
ter to make even larger holes. In
all cases fill in with good loam, and
in setting the trees put the roots in
position as naturally as possible, and
fill in between them well with the
loam and tread the earth firmly over
and about them. If the trees are
quite tall, they should be shortened
a little before planting—"headed
in," as we term it. The ends of the
large roots should be cut off smoothly
before they are planted. All trees
so set should then be staked, or if
that cannot possibly be done, have
large stones placed over the roots,
so that they will not be loosened by
the wind and thus killed. They
should be so protected that horses
will not gnaw them or other animals
injure them.

Elms should be set at least fifty
feet apart, and better if sixty, so that
as they grow large in after years
they will not become crowded and ill-
shapen. Some think it better to
plant thirty-five or forty feet apart,
and then cut out every second tree as
soon as they touch each other. Ma-
ples may be planted a little nearer.
We hope many of our readers may
become more interested in this whole
subject.

CHAUTAUQUA LETTER.

A marked feature of the present
Sunday-school Assembly is the morn-
ing prayer-meeting. Rev. B. M.
Adams has special qualifications for
conducting such a service. His brief
Scripture readings and exposition are
deep in thought and rich in experi-
ence. The attendance is large, and
the people come together in the Am-
phitheatre as if they were hungry and
fully expected to be fed with the bread
of life. The prayers and speaking
are fervent, and spiritual power per-
meates the services.

The missionary conferences contin-
ued one week, in which the C. F. M.
I. acted a conspicuous part. Bishop
Wiley, Dr. Reid and others put in
strong pleas in its behalf. The women
seemed fully alive to the responsibil-
ities of their position.
At this Assembly Dr. Vincent is
giving personal and special attention
to the qualifications and work of
primary teachers. For a number of
days he has met the teachers of infant
classes in the Hall of Philosophy and
catechized them very closely in regard
to their methods and given them such
instruction as he judged best. He has
tried, also, to push his investigations
out into the homes of the children,
with the idea of securing the united
labors of home and Sunday-school for
the good of the little ones. All these
conferences have been largely attended
and the discussions spirited.

The early scientific lecture of Rev.
H. H. Moore in the Hall of Philosophy,
on "The Elements of Vital Philoso-
phy," opened up an unusual, if not a
new, line of thought, which has elicited
considerable discussion. It is generally
thought that the ground taken can
be held against all the assaults of ma-
terialism.

Dr. Vincent's lecture on "The True
Transmigration" was a finished pro-
duction and listened to by a crowded
Amphitheatre. The idea taught was
that there should first be an incarna-
tion of Christly influence, and then a
transmission of the same to posterity.
The historical lecturer of this Assem-
bly has been Rev. Dr. Blackburn, the
church historian. His themes have
been Oliver Cromwell, Queen Eliza-
beth, and the Roman Empire and its
relation to the Christian faith.

The important event of August 5
was the appearance of the venerable
Dr. Hopkins upon the Chautauqua
platform. His lecture on his relations
to the lamented Garfield was listened
to by a large audience. Two years
ago Garfield himself was on the ground
and made a speech; one year ago the

Assembly felt the agony he was endur-
ing, caused by a heartless assassin;
this year his distinguished educator
places a fresh laurel upon his grave.

The first class of the Chautauqua
Literary and Scientific Circle has
completed the four years of study and
will receive graduating honors at this
Assembly. Of the eight thousand
who joined the class in 1878, it is ex-
pected that about four thousand will
receive diplomas.

Last Sabbath an immense crowd of
people listened to the Gospel as
preached by Bishop Simpson. As the
gates and docks were all closed on the
Lord's day, the grounds were as quiet
as a New England village. The Sun-
day-school in all its departments ag-
gregated 3,127. The Bishop's lecture
the following Monday on "God's
Hand in History," drew the people
together again and held them spell-
bound to the close. In his lecture in
the afternoon, on "Cranks," Dr.
Buckley was wholly himself. He
spoke as one who had a perfect knowl-
edge of his subject. It was brimful
of facts strung together in logical
order. In a long lecture at night Mr.
Anthony Comstock poured lurid light
upon a certain phase of "Midnight
Darkness," as he, by painful experi-
ence, has found it to exist in New
York and throughout the country.

John B. Gough, the hero of a
thousand platforms, was the hero of
Temperance day. It seems that age
and heavy gray locks add to the power
of this Sampson of the platform.

The weather has been variable,
most of the time very good, but such
are our conveniences, having a Chapel,
a Temple, a Hall, an open Amphi-
theatre, a Pavilion and an Amphithe-
atre, that the Assembly is ready
for any emergency. The attendance
is large—larger than ever, our mar-
kets say. The various departments
are worked with the vigor and thor-
oughness characteristic of the place.

The musical department continues
to be carried on with great enthusiasm.
Profs. Case and Sherwin are giving
us some grand concerts.
Between this date and the 21st of
August we are to be favored with the
presence of noted platform speakers,
the Royal Bell Ringers of England,
grand organ concerts, graduating ex-
ercises of the C. L. S. C., various
memorial days, and such other things
as Dr. Vincent knows so well how to
make effective in interesting the peo-
ple.

The recreations of the Assembly
are pursued with moderation. From
the young people the skating rink re-
ceives a share of attention. Excurs-
ions on the lake are of frequent oc-
currence, and boating and bathing are
indulged in daily and hourly.

On the whole, the Assembly is
moving along with great force in all
its departments. The instruction
alone will cost about \$15,000, and the
heavy gate fees are a daily comfort to
the parties who are financially re-
sponsible.

PRAY WITH YOUR CHILDREN.

BY REV. D. NASH.

The friend of a young mother was
talking with her about her maternal
responsibilities, and urged the duty
of constant and believing prayer for
the early conversion of her children.
She assured him that it was her daily
practice to carry her little ones to the
throne of grace, yet complained of a
want of faith and definiteness in ask-
ing for them the special influences of
the Holy Spirit.

"Do you pray for each child sepa-
rately, and by name?" inquired the
friend.

"No; that has never been my
habit," was the reply.

"I think it is of much importance,
Mrs. H., especially as a help to our
faith and to the clearness and intensi-
ty of our desires on their behalf.
You pray with them, I trust, as well
as for them?"

"Sometimes I do, but not often.
They seem a little restless and in-
clined to whisper together while my
eyes are closed, and so I have felt
less embarrassment and more freedom
in supplication by being alone at
such seasons."

"Let me persuade you, dear Mrs.
H., to try a different plan. Take
your little son and daughter each sepa-
rately to the place of prayer, and

knocking with them before the Lord,
tell Him the name, the daily history,
the special want of each, and see if
your heart is not opened to plead for
them as you have never done before."

Tears were in the eyes of the young
mother as she said with trembling
lips, "I'll try."

As evening came she had not for-
gotten her promise, but as she saw
that Sarah, her daughter, was unusu-
ally peevish, she thought best to take
her little son first to the chamber.
Willie was a bright and pleasant boy
of five years, and when his mother
whispered her wish to pray with him,
he gladly put his hand in hers and
kneelt by her side. As he heard his
name mentioned before the Lord, a
tender blush fell upon his young
spirit, and he clasped his mother's
fingers more tightly as each petition
for his special need was breathed
into the ear of his Father in heaven.
And did not the clinging of that little
hand warm her heart to new and
more fervent desire as she poured
forth her supplication to the Hearer
and Answerer of prayer?

When the mother and child rose
from their knees, Willie's face was
like a rainbow smiling through tears.
"Mamma, mamma," said he, "I
am glad you told Jesus my name.
Now He'll know me when I get to
heaven; and when the kind angels
that carry little children to the Sav-
iour take me and lay me in His arms,
Jesus will look at me so pleasant and
say, 'Why, this is Willie H. His
mother told me about him. How
happy I am to see you, Willie!'
Won't that be nice, mamma?"

Mrs. H. never forgot that scene,
and when she was permitted to see
not only her dear Willie and Sarah,
but the children afterwards added to
her family circle, each successively
consecrating the dew of their youth
to God, she did indeed feel that her
friend's plan was "the more excel-
lent way." So she resolved to re-
commend it to the praying mothers by
telling them this touching incident.
When they meet their children at the
last great day, may Jesus own as
His those whom they have told Him
about on earth!

The Camp-meeting at Cottage City.

The old-time camp-meeting at Martha's
Vineyard will never be reproduced.
According to present indications, the di-
rectors of the Camp-meeting Associa-
tion do not expect it, or even desire it.
Evidence of this fact is found in the
gradual removal of so many tents from
the circle, until now only two frames
remain. In the removal of these the
last strong bond between the churches
and the place as a camp-meeting has
been broken. In other camp-grounds it
has been the policy of the authorities to
induce as many "charges" as possible
to erect society tents, or houses, in or-
der to provide the individual churches
with a home on the ground and to bring
the members of the churches and con-
gregations to the meetings for spiritual
refreshing. It was in other days a glad
sight when the society tents at the Vine-
yard were filled with joyous worshippers
and weeping penitents both before and
after the public services at "the stand."
Morning prayers were held in the dif-
ferent tents, and the daily class-met-
ting was looked forward to with special
interest by many because of "the refresh-
ing from the Lord" that was a common
occurrence in those means of grace.
The society tent is a necessary element
in a successful camp-meeting.

What has taken the place of these
once precious places and scenes of
special manifestations of the divine
Presence to human souls? First, we
notice the creation of a neat, commodi-
ous and beautiful chapel, whose doors
are always open and to which the peo-
ple are invited to flock for social wor-
ship. But this is only one place; and
that place has nothing of the power to
draw persons to it that the society tent
has—and in the nature of things it
never can have. The rest of the space
is filled with beds of flowers, flowering
shrubs, vases of flowers in the midst of
an artistic grass lawn; and, in addi-
tion, three "crocus grounds." In an
artistic point of view, the latter dispo-
sition of the circle and jar the aesthetical
nerves. A beautiful "cross" is promi-
nent, composed of growing plants, while
a few other designs give evidence of
exquisite taste on the part of the land-
scape gardener who designed them. In
the centre of the circle stands that
iron structure known as the great
Iron Tabernacle, where large congre-
gations gather on cool Sabbaths, and
sometimes during week evenings, if
some distinguished speaker or speakers
are expected.

The Camp-meeting Association is evi-
dently trying to make the place more
attractive to summer residents than
[Continued on page 8.]

Miscellaneous.

PLUCK AND PRINCIPLE ILLUSTRATED.

BY REV. W. H. FRANKS, D. D.

[Concluded.]

At the Grand Central Depot store the restaurant system has been made a prominent and a permanent feature, for the convenience of customers and employees. The one for customers is favorably located for seeing the whole store, which it overlooks. In this they can find not only what they may desire in the way of food, but also attentive attendants to wait upon them. Here everything is furnished as reasonably as at any place outside. Thus time and exertion are both saved, to expend in seeing and buying. The other is for employees in and about the store, of whom there are twenty-three hundred on the payroll. And it is a very great convenience to them, especially as they are mostly ladies. They are not obliged to eat here unless they choose to do so, but few go out.

In one of the new upper divisions there has been fitted up in most tasteful manner a complete suite of cottage rooms. They look so comfortable and homelike that one almost feels like doffing outer garments, hanging them on the rack and sitting down to solid comfort. The parlor and sitting-room are in one. Then there is a dining-room, where a table is spread almost inviting you to a seat; and a bed-room adjoining, each and all furnished most elegantly.

Adjoining it, on one side, is the furniture department, in two rooms, each nearly a hundred feet long by some thirty wide. This is utilized space under the roof. It is completely stocked with every variety, form and cost of furniture that can be desired. It terminates in the most extensive and complete assortment of antique wares, probably, to be found in the country. Of course the cottage advertises the furniture and helps to sell it. On the other side of the cottage is the carpet, rug and matting department, about as large as the other, and perhaps as ably aided by the cottage as the other. The arrangement of both shows good judgment.

A wonderful feature in this establishment is the collection, or payment, system. It is not done now by cash boys and girls, a hundred or more of whom could be seen and heard, running here and there in a constant clatter, responding to the incessant call, "Cash, Cash," coming from almost every quarter. Pneumatic tubes have superseded these.

In the centre of the building a room has been fitted up on an elevation of five or six feet, the entrance to which is in the middle by a narrow stairway. A counter, some sixteen or eighteen inches wide, surrounds the room, which is circular. The enclosure above the counter is some five feet high. Over this the pneumatic tubes pass in pairs, from different parts of the store. They are of brass, about two and a half or three inches in diameter, and present a unique appearance from the outside. The money received from customers is taken by a lady at the farther end of the tubes for any section, rolled up in a flexible cover with duplicate checks, put into the tube, and with a loud sharp click is passed in a moment to the room in the centre, dropping on the counter. At this counter sit eighteen ladies, each at a tube assigned to her. As the parcel comes down, with a whack that would startle a stranger, she takes it, counts the money, makes the change, stamps the duplicate check if correct, and replacing it in the cover, sends it back through the return tube, whither it goes as quickly as it came. One or two young men collect and count the money, and by check pass it over to the cashier. The system of checks and balances employed here would seem to make loss, embezzlement or misappropriation in the cash department almost impossible.

The numbers visiting or trading here are almost fabulous. With no specific means of registering comers, it can nevertheless be approximated by observation, with some knowledge of numbers applied to persons. From this source it has been estimated that sixty thousand persons have passed into the store in one business day of ten hours' duration, or three hundred and sixty thousand in a week. At that rate, more in number than the whole population of Philadelphia would visit this store in three weeks! This may seem to some to be an exaggeration. But take some other figures, and they will sustain this general statement. The stock in store averages about two millions of dollars; but such is the rapid exchange from stock on the shelf or counter to cash in the hands of the proprietor, that several men are kept constantly

buying to keep it replenished. What a contrast between it and the thirty-five hundred dollars of April, 1861! Somebody must go and buy!

In the fall of 1870, Mr. Wanamaker paid A. T. Stewart, of New York, for one bill of goods, \$109,750! That year the sales exceeded two millions. In 1873 they exceeded two millions and a half; and they have not been decreasing since. On one day in 1879, just before Christmas, there was passed over the counters of this store alone over \$52,000. In the same store in the last fall, 1881, on more than one day there was received \$90,000.

It seems almost incredible, and yet these are stubborn facts, and these figures do not lie. They illustrate the truth of our heading. Pluck and principle guarantee success. One alone may succeed for a time without the other, but not long or to any great extent. It requires the two to make an evenly-balanced power of action which shall move forward in the path of life and accomplish something.

Here is the secret of Mr. Wanamaker's success: On starting out in life he adopted Christianity in its morals and its spirit as the basis of his life, and he has built upon that foundation a character that is above all money value. He has succeeded in business, although below fifty years of age, until it is doubtful if there is a man in the United States that exceeds him in amount of active business responsibility.

In February, 1858, the Bethany Mission Sunday-school was founded by Mr. Wanamaker at 2133 South Street, a greatly-neglected new portion of the city. The first enrollment contained twenty-seven names. With steadily-increasing success it went on. Lots were purchased and a mission house erected. The school increased to one thousand; then to twelve hundred. In 1874 there were one hundred and twenty teachers reported, with over twenty-two hundred scholars. A church has been built in connection with the mission chapel, which will seat some twenty-five hundred. It has a membership of seven hundred and fifty, and through it and the school at least five thousand have been reached with religious influences. Mr. Wanamaker has been the superintendent of that school from the start, and, unless he was sick or out of the country, nothing has kept him away from it.

This is his monument. When the great stores he has established have passed to other hands, or been closed, and all the advertisements that have arrested the attention of the traveler by the road-side and in the public prints shall have been wiped out by the hand of time, that church and school shall stand far on in the centuries and keep his memory fresh and green. They furnish the key to his wonderful success, and say to every young man in the oncoming ages, "Go thou, and do likewise."

WHICH COLLEGE?

BY REV. A. H. BERNICK.

ZION'S HERALD, of July 12, contains an article on "What College Shall I Enter?" which is worthy of repeated perusal.

The circumstances should be very exceptional which could induce Methodists, or the children of Methodist parentage, to enter other than one of our own institutions.

As to expense, I may quote from a June copy of a secular paper upon which my eye is just lighted by accident: "The pecuniary aid furnished poor students at Wesleyan University is larger than is usually supposed, and the prospects of a poor man there would seem to be, taking into account the low rates of club board, as good as at any college in the country. Besides a practically unlimited supply of scholarships which furnish free tuition, there are forty competitive scholarships ranging from \$250 to \$100. . . . There are also twenty-two prizes and one post-graduate scholarship. . . . The best men in the freshman class get, therefore, from \$300 to \$350, which is enough to carry them through the year. Harvard distributes \$30,000 a year in scholarships and prizes among the four college classes; but Harvard's classes are much larger than Wesleyan's, and the cost of living at Cambridge much higher than at Middletown."

The same paper states that the average expense for the class just graduated from Yale was, for the years respectively, \$867, \$923, \$1,048, \$1,063; total \$3,901. Contrast these figures with the \$300 to \$350 which is above declared to be enough to carry one through the year at Wesleyan University. The prizes at Middletown were, a few years since, and probably are now, given exclusively in money, though most or all of the amounts are not large. Any person who is deserving and needs the same, can have free tuition. In the freshman class sixteen persons will receive the competitive Seney scholarships, ranging from \$100 to \$250. In each upper class there are eight of these scholarships. Excellent board is obtained in clubs at low rates.

In my class (that of 1875) there were

about forty graduates. It is doubtful if the expenses of any one approached the late average at Yale given above. There was, emphatically, no need that in any case they should.

In the College of Liberal Arts, Boston University, one may economically secure an education perhaps as good as any American college affords. This institution has sixty-five free scholarships, each yielding an income of \$100 per year.

I wish to call attention, as the author of the article above referred to has done, to the fact that the question of pre-eminence, overshadowing importance with reference to a college, is this: "What are its moral and religious character and influence?" It is lamentable that the oldest American college is perhaps the most lacking in these all-important particulars. Does any one acquainted with the facts doubt that the influence at Harvard is opposed to vital, evangelical religion? We refer not to isolated cases among professors or students, either better or worse than the generally, but to the predominant influence. And what of the morals of the institution? Dec. 6, 1881, Cambridge voted whether licenses should be granted for the sale of intoxicating liquors. Where ought the influence and votes of those in charge of the hundreds of young men gathered in this ancient institution to be found at such a time? Where were the votes of the faculty? I desire to say that in all probability the issue of the balloting might have been changed by the faculty of Harvard College. Had this faculty been like that in Methodist colleges, it would have been changed. I spent the larger part of the day at the polls in a ward-room very near the college grounds, endeavoring to do there what Christians ought to do. It was currently stated at that voting-place that the faculty were voting for license. What is the moral tone of the institution likely to be if the faculty set this example to the youth? The total majority for license was ten to fifteen. If most of the faculty voted for license, may we not justly attribute to them that the efforts of temperance workers were defeated?

A distinguished divine, resident for years in Cambridge, told me that on class day it is customary to have "free punches" at the college. It is no secret in Cambridge that in many of the students' club-rooms intoxicating liquors are freely used. A person employed about the college stated recently that, entering a room at four o'clock on a Sabbath morning, he found students still at gaming. As to other evil habits alleged against some of the students, I will not speak.

It may well be asked, what inducements should lead a youth of Congregational or Baptist affiliations to enter this institution, when other colleges, smaller but comparatively free from these objectionable accompaniments, are at hand? And especially we urge the query, why Methodist youth should turn aside to any other than Wesleyan University or Boston University, when these offer as good an education as any, more cheaply than any, with great freedom from such immoralities as have been above alluded to?

A college education is valuable not more for what it directly imparts than for the impetus and direction which it gives to subsequent life; if these be wrong, who can estimate the damage that will result? Surely, it is the fact that in choosing what college to attend, the pre-eminent consideration should have reference to the religious and moral influences to which one will be subjected.

Even a "fresh-water" institution is better than one where something essentially opposed to fresh water is in fashion. But Wesleyan and Boston Universities are recognized by those informed as taking rank with the leading colleges of the land.

BISHOP SCOTT.

MR. EDITOR: Will you allow me, as others are doing, to indulge in a single reminiscence of the late beloved Bishop Scott, so recently passed to his reward? The first Conference at which the Bishop presided after his elevation to the episcopacy was the Vermont, which held its eighth session at Northfield. The services of the Conference Sabbath were held in a grove adjoining the village, and at the conclusion of the morning sermon came, as usual, the ordination of deacons. It happened in the arrangement of the class that the writer was the first candidate upon whose head the Bishop laid his hands. There may have been to me no significance in this fact, but to me it gave an added solemnity, as with (as we conceived) a slight tremor in his voice he pronounced the words, "Take thou authority," etc. The other members of the class, as distinctly as we recollect, were S. Tarbell, Joseph E. King, Wm. D. Malcom, R. Brown, M. Pattee, and J. L. Roberts.

At this session an invitation was extended to the Conference from ex-Gov. Paine, then president of the Vermont Central Railroad, to take a free ride to Montreal. Most of the preachers were eager to accept the invitation, but at first the Bishop demurred, fearing, evidently, that the business of the Conference would be concluded with too great haste. His scruples were, however, laid aside, and the invitation accepted. Conference closed on Saturday night with the reading of the appointments, and at 5 o'clock on Monday morning, a beautiful June day, about one hundred preachers, accompanied generally by their wives, embarked on a special train for the Queen's dominions. Reaching La Prairie, we were conveyed by steam across the St. Lawrence, and arriving at the wharf, were met by the Wesleyans of the city and taken to their homes. Subsequently we were shown the lions of the city, including the cathedral, the nunneries, government barracks, etc. In the evening a public meeting was held at St. James Church and a sermon

preached by the venerable John G. Dow, the Nestor of the Conference. For once, however, Father Dow failed to measure up to his usual ability and to meet the expectation of the brethren.

The next morning the Conference assembled on its return trip, and as the steamer left her wharf, Wesleyan and Episcopal voices blended in the grand strains of Coronation. On board the boat an informal meeting was improvised, and short speeches made by the Bishop, who was in his happiest vein, Rev. Joseph E. King, ex-Gov. Paine, and others. Reaching Northfield, the preachers separated to their various fields of labor, the assignment of the writer being the beautiful village of Woodstock, Vt., as the successor of Daniel Field.

Among the senior members of the Conference at that time were J. G. Dow, Elisha J. Scott, J. B. H. Norris, Eleazer Jordan, Nathan Howe, E. Spear, Zeb Twichell, George Putnam, and S. Chamberlain, men of precious memory, and nearly or quite all passed on.

We met the Bishop several times subsequently, and more than twenty-five years afterwards in a private conference at Norwich, Conn., in which more than ever before we felt impressed with his genial spirit, warm sympathy and fervent piety. Truly, as a recent writer has said: "Few men, if indeed any, of this generation possessed a purer heart or a sweeter spirit than Bishop Levi Scott"—a genial gentleman, a man of God, a model bishop. Heaven is richer for his entrance there.

S. G. KELLOGG.

Marlow, N. H.

LETTER FROM THE NORTHWEST.

MR. EDITOR: This line country is throbbing with life just at this period. The fields are white to an abundant harvest, and the click of the reaper rings out its chiming in all directions, and the sound of the grinding will not be low. In almost every part reports of cheer come in, and if the clouds only withhold their drippings, it will cause joy in all this "beautiful West." We can only trust this to him "who holdeth the balance in His hands." He, and He alone, can weigh out abundance, or a scanty store. Whatever may be the result, it calls for a humble recognition of Him who is the "Author of every good and perfect gift." We believe that the reason why the "grasshopper becomes a burden," and the church bogs preys upon our promising fields, and the rust eats its black, withering hand upon our heads of grain, is because we fail to remember the all-wise Giver of our mercies, and to give religious credit in thanksgiving and song to God.

We have a great amount of worldliness among us. Men stop traveling heavenward and travel towards the world, the flesh and the devil. They strangely forget their vows made as they crossed the divine threshold into the church of Christ in the East or South, and are carried pell-mell into the whirlpool of earthly gain. What if God the Father lays a check upon their plans and accumulations, and thereby tries to turn their thoughts and desires towards unending riches? It is to stop their robbing God of time, talent, and service, and turn backward the wheels of the grinding mills of avariciousness. It may be a bitter medicine, but it is good for the soul.

DESECRATION OF THE LORD'S DAY.

It is a sad blot on the page of history and a clay streak in the earth-works of our prosperity. The Western world is full of men, and some women, who hate God's day, God's Book, and God's way of redeeming mankind. Our mixed population are grinding and mixing the elements which call down upon all the disapprobation of God. The Sabbath desecrated works ruin to the nations in temporal and spiritual gain, and we are flooded at this season of the year with pleasure and recreation tourists. Our God-given, beautiful lakes are clothed with scenes of violation of the serenity and sacredness of the Christian Sabbath. Our trains are loaded down, and among them we see many who profess to love Jesus and His salvation. God will visit us as a nation, and make us to reflect upon broken commands. He may wait our reflection for a long time, but justice lives and will be administered at last.

In the midst of all,

WE ARE HAVING A MARVELOUS GROWTH in buildings and people in all this land. Our city (Minneapolis) is stretching out her streets and lining them with buildings of every conceivable form of architecture, and the people are coming so rapidly that we cannot supply them with homes. Two years ago we had less than 49,000 inhabitants; to-day we have over 80,000, and more are on the way. Probably in 1885 we shall go beyond 100,000 inhabitants. What may be said of this place in a marvelous increase, may be said of St. Paul and all the regions beyond. There is a wonderful tide of immigration setting in towards the Rocky Mountains. The river valleys of Minnesota and Dakota are filling up with people intent on gain and securing homes. The professor, clergyman, lawyer, mechanic, and many from the first circles of intelligence and piety, can be found on the extreme frontiers of our land. By the way, we saw a statement, a few months ago, taken from a Boston paper, that McManus was hung for a heinous crime in a frontier town and according to frontier usage. Now, Mr. Editor, will you allow me to say that we consider that this is about the "hub" or centre of the country, and the frontier is located several hundred miles away. There are many people here who consider that it was an intelligent act of justice to dispose of such a case by the help of hemp and an oak limb. It was not done by the roughs of our city, but by a cool, deliberate, silk-hat, white-neck-tie, intelligent and greatly-respected class of men. This is not a

very secure place for that class of emigrants, and we would not advise them to come. But we will look away from this scene to a better one.

OUR STATE CAMP-MEETING.

Came in June, and was a wonderful season of refreshing. Rev. Thomas Harrison was there all through the meeting, which lasted about two weeks and held over two Sabbaths. This meeting had been very thinly attended for several years for a State camp-meeting, and had looked very much like giving up the ghost. In May Bro. Harrison came to Jackson St., St. Paul, and assisted Rev. Dr. Marshall in a series of revival services. The results were truly glorious, for several hundred came to the anxious seat, and scores professed to find Jesus precious. This fire was carried into our State meeting—a few miles out—and the power of God came down, with wonderful signs following. This has worked a change and brought a new lease of life to Methodism in the Northwest. Next year Bro. Harrison has promised to come, and we believe Chaplain McCabe, also, and the prayer presses up from the heart to the lips that this may be God's method of turning back the sad tide of worldliness, Sabbath-breaking and the rum power.

The State camp-meeting at Clear Lake, Iowa, was another tidal-wave of holy power, driving back the powers of darkness. Chaplain McCabe was there with songs of melting pathos and heart bubbling over with the love of God, and Bro. Harrison with his quick perception of sinners in need of Christ, and his nervousness of generalship; and the two were God's champions to reach the hearts of the people and lead them to the fountains where living waters flow. These two camp-meetings led several hundred persons into the path of life, and many who were faint, hungry, weak and faltering, were fed at the King's banquet and entered the Father's family in new dress, singing, "I'm the child of a King," now I know "my name is written there." Bless the Lord for brighter days!

FROM THE IOWA MEETING.

Chaplain McCabe came to Minneapolis and lectured in the Franklin Ave. M. E. Church, to help the ladies finish paying for their carpets. A good congregation came to learn of the "Bright Side of Life in Libby Prison." On Sunday the Chaplain preached in the Hennepin Ave. M. E. Church, and took up his usual "Methodist collection," which amounted to nearly \$1,300. In the evening of the same day he came back to the infant church of Methodism in the city, the Franklin Avenue, and talked and sung \$1,035 out of the pockets of the congregation for Church Extension. The Chaplain is a wonderful man, as everybody knows. He came and helped raise \$125 for our ladies, then turned about and secured \$1,035 for his work. Question: Did we make much by his visit among us? Oh, yes, we are all richer by such trades, and the Methodist Church has always prospered by giving; and if it does this way, "it will die in the Lord." A few days before the Chaplain left we gave the liberal sum of \$13,000 towards our educational interests, the Hamline University. The Franklin Avenue also gave \$1,065 for the same institution.

PERSONAL.

We are glad to report that our much-respected Bishop C. D. Foss is ascending the hill back to life and work. For several weeks the scales were evenly balanced, but we believe God listened and answered the prayers of the churches and tipped them in favor of more work for His precious Son. The Bishop attended his first service in the Hennepin Ave. M. E. Church, July 23, and offered a fervent prayer, assisting Chaplain McCabe in his service. The church received him at this service with flowers, tears, and heart-felt thanks. It was a precious season to all.

Rev. W. M. Sterling, lately of Maine, is a valuable accession to our ministerial ranks in this Conference, and is well received at 7th St. M. E. Church, Friday evening, Aug. 4, he laid the cornerstone of a new and larger church.

Rev. N. M. Learned, of the Franklin Avenue Church, has recently spent two months among the Green Hills of his native State, thereby seeking rest in the society of friends and in breathing mountain air. He has returned to his work somewhat improved.

Our Conference is now at hand, and some hearts are beating anxiously for sweet fields beyond. Many changes will occur. Rev. C. Brooks, D. D., presiding elder of St. Paul district, will retire after years of valuable service to the church. Dr. Brooks has New England blood in his veins, having been born in "Hampshire Corner," Westford, Vermont. Rev. W. T. Hobart (his father was a Vermont), one of our most promising young men, sails this month for China with his bride of a few days, the daughter of Rev. Dr. Hatfield. Rev. Oren Greig, another Vermont man, and a supernumerary of Troy Conference, is doing good work over near Dakota line, as a supply. Revs. S. G. Smith and J. Stafford have been to Europe and returned wiser men because of salt-water air and contact with European ways of thought and action. Rumor has it that Rev. Mr. Smith leaves First Church, St. Paul, for another State and Conference; also the same may be said of Rev. Mr. Warner, at Fargo (son of Rev. Horace Warner of the Vermont and Troy Conferences). Rev. Mr. Kauffman, of Grand Forks, Dakota, and some others. Herewith we found a grand chance for some live, efficient men to come in. Rev. J. P. Chaffee, of Hennepin Ave. M. E. Church, and Rev. Dr. Van Ande, of Centenary, are "called" to move soon after the presiding bishop reads off the next appointments. It is also in the air that several of our presiding elders, who have finished out their four years, are to retire from active work. Now, where are the aspirants for that office? Who is the next to follow? Let some of our

men in the East who are counting it an honor to work for Jesus on a small salary, and without a rising vote of thanks, respond. Many write, How much salary do they pay? How much church? How many advantages? etc. Did our fathers ever ask these questions when they sewed up the tents, pitched on the patches, forded rivers, preached on tomb-stones, in log-houses, slept under the snows of loosely-boarded buildings, and worked hard for scanty fare? Young men in the ministry of crowded Eastern Conferences, who you have heroic blood in your veins worthy our ancestry, buckle on your courage, singing, "Cast thy bread upon the waters," and "pitch in" for winning souls for God and heaven. Take the rough and make it smooth.

The temperance wave has struck Iowa, and is on the way up to Minnesota. We are getting ready for its welcome.

Minneapolis, Aug., 1882.

A GRADUATED TABULATION Of the Benevolent Collections as taken in the N. E. Conference.

BY REV. J. W. YOUNG, D. D.

The following table shows the amount given per member on each charge for the seven collections ordered by the General Conference, viz., for Missions, Church Extension, Freedmen's Aid, Bible, Tract and Sunday-school causes, and for Education. The first column to the right of the names of the charges shows the amount of pastoral support, including presiding elder and bishops. The second column to the right shows the number of members, including probationers; and the third column shows the amount given to all the seven collections together, and by this column the charges are graded. The last column to the right shows the number of collections omitted, with their places blank in the report. When all the collections have been taken, this column contains a cipher. If the missionary collection has been omitted in either church or Sunday-school, the blank is counted.

The column in the left hand margin shows the number of each charge in the scale, and the one to the right of it shows the rank of the same charge in a similar table for the preceding year, so that it may be seen how much each has advanced or retrograded during the year. When several charges give the same amount per member, they take the same number in the scale.

The numbers enclosed in brackets in the membership column were taken from the report of 1881, no members being reported in 1882. A comparison of the first and third columns to the right will show to what extent the large salaries go with the large collections.

There are 746 blanks in this Conference, being forty-one (41) per cent. of the whole number of places for collections.

The table is calculated from the Statistical Report as printed in the General Minutes published by the Methodist Book Concern.

(The Average Pastoral Support in this Conference is \$1,048.)

Names of the Charges.

2	100	Winthrop,	846	104	421
3	1	Tremont Street, Boston,	5,557	277	414
4	3	Malden,	2,318	361	420
5	5	Worthington St., Lowell,	2,435	577	189
6	168	North Centre,	681	41	188
7	20	Watham,	1,796	118	183
8	77	North Ave., Cambridge,	1,296	210	183
9	6	Lower Falls, Newton,	720	40	182
10	4	Harvard St., Cambridge,	2,408	378	181
11	5	Wilbraham,	1,164	146	180
12	10	Holliston,	1,358	181	180
13	29	Boston St., Lynn,	1,790	334	177
14	27	East Saugus,	1,140	76	174
15	27	Southfield,	1,360	158	173
16	17	Broadfield St., Boston,	3,220	477	172
17	12	Auburndale,	1,221	128	171
18	28	Cochituate,	1,110	85	170
19	21	Trinity, Springfield,	2,006	121	169
20	20	Dedham,	635	60	167
21	71	Ipswich,	1,572	284	162
22	8	Webster,	1,441	211	162
23	38	Common St., Lynn,	1,322	477	161
24	25	Meirhoe,	1,460	151	160
25	27	Highlands, Boston,	2,170	168	160
26	161	Upper Falls, Newton,	1,244	109	159
27	36	Stonham,	1,400	211	159
28	29	Walnut St., Chelsea,	2,609	435	159
29	8	St. Paul's, Lowell,	2,281	431	159
30	31	Conway,	963	98	158
31	31	Trinity, Cambridge,	1,360	158	158
32	50	Temple St., Boston,	3,306	618	157
33	37	Rockbottom,	832	54	157
34	61	Appleton Ch., Boston,	811	66	156
35	32	Conant St., Worcester,	1,760	184	156
36	11	Chicopee,	1,119	124	156
37	66	Eslington Square, Boston,	341	67	154
38	37	West Worthington,	420	25	154
39	38	Brookline,	1,442	129	153
40	37	Peabody,	1,462	129	153
41	74	Everett,	1,484	173	153
42	83	Waverley, Salem,	1,862	111	151
43	43	Brookfield,	1,862	111	151
44	49	Cliftondale,	82	79	150
45	39	Oakdale,	847	102	150
46	45	Highburg,	1,242	100	149
47	61	Harrison Sq., Boston,	883	134	148
48	47	Monson,	1,070	294	147
49	56	Monument Sq., Boston,	2,068	338	146
50	49	Melrose,	1,275	200	145
51	176	Newtonville,	1,545	129	145
52	57	Dorchester, Boston,	1,869	231	145
53	89	St. Paul's, Lynn,	1,687	432	145
54	53	Clinton,	994	109	144
55	54	Park St., Chelsea,	383	67	143
56	2	Highlands, Lowell,	1,310	137	142
57	69	Janetta, Plain, Boston,	1,234	134	142
58	57	Elm St., Gloucester,	1,736	29	142
59	132	Charley Valley, etc.,	701	45	142
60	48	Trinity, Boston,	2,626	458	142
61	38	Saratoga St., Boston,	1,234	134	142
62	66	South Boston,	393	147	141
63	17	West Medford,	621	65	140
64	180	West Springfield,	883	89	139
65	66	Worcester,	1,275	200	139
66	35	Florence St., Springfield,	1,404	246	137
67	132	Rogers St., Boston,	448	71	136
68	49	Ware,	1,968	136	135
69	66	Worcester,	1,275	200	135
70	69	Springer,	1,290	139	135
71	48	Lafayette St., Salem,	1,792	202	135
72	11	Beltingham, Chelsea,	2,070	840	134
73	82	Central, Lowell,	1,922	135	134
74	72	Holyoke,	1,730	259	133
75	72	East Longmeadow,	629	86	132
76	222	Enfield,	416	26	132
77	74	Greenfield,	1,054	131	131
78	74	Trinity St., Newbury,	1,406	131	131
79	78	Shrewsbury,	818	65	131
80	3	Watertown,	1,406	131	131
81	83	North Ave., Boston,	1,296	210	130
82	83	State St., Springfield,	1,790	382	130
83	61	Westfield,	2,204	533	130
84	118	Lynnburg,	870	59	130
85	25	Common St., Worcester,	1,322	477	130
86	87	Waltham,	1,323	477	130
87	87	Phillips Falls,	886	112	129
88	188	Riversdale, Gloucester,	848	97	129
89	88	Marblehead,	922	101	129
90	81	Clinton,	1,316	189	129
91	83	Union Co., Somerville,	2,194	323	126
92	46	South St., Lynn,	1,244	109	126
93	81	Townsend,	770	90	126

holding that any system of philosophy that rejects the atonement is defective? To which Mr. Alcott answered, "I do; my view is that which is known as the Christian system, embracing the doctrine of the atonement in the orthodox sense of the word." Such a fundamental belief as this ought to be in the whole mass of transcendentalism and scientific infidelity.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.
Charleston.—The two churches have enjoyed very pleasant union services half a day at each church during July and August. Dr. Bolton supplies in August. A very excellent religious interest prevails. Trinity Church is being thoroughly repaired and refitted.

Chelsea.—Union services of the churches have been very pleasant during the summer season. Rev. S. L. Gracy supplies in August.

Cambridge, Cottage Street.—A fine lot has been purchased for a new church on Magazine Street, corner of Perry Street. The expense was \$5,500, and it includes a house. As soon as arrangements are made, a new church will be erected.

West Somerville.—The third new Methodist church in Somerville within about one year is going up. Much credit is due to the earnest and faithful labors of Pastor Bosworth, who has patiently wrought out this important work.

West Medford.—The incoming of several good Methodist families strengthens the cause. Aug. 13, two sought prayers for pardon and three for holiness. The prevailing harmony and spiritual life give much promise for the future.

Ashbury Grove.—A few young men who had fallen into the reprehensible habit of occupying a portion of the auditorium for other than purposes of worship during service time, on a recent Sunday became restive under the discipline of the grounds; but doubtless long ere this, perfect order as usual prevails. The authorities do all in their power to make the place attractive to visitors and enjoyable to the cottagers. Rev. R. W. Allen was the preacher Aug. 13; and Aug. 20, Rev. G. H. Cheney addressed the people. Most of the cottages are occupied. A precious religious influence is felt in the almost nightly meetings. Rev. J. H. Haskell, D. D., is expected to preach the opening sermon at the meeting, at 2 p. m., on Friday next.

Lovell, Worthen Street.—The repairs are so far completed that the vestry was occupied Aug. 13. The pastor, Rev. N. T. Whitaker, preached on the occasion from Ps. 132: 13-16—the text used by Rev. A. D. Sargeant on the occasion of the dedication of the vestry, Dec. 31, 1841. The next move of this excellent church should be a new house on the corner of Worthen and Merrimac Streets.

Sterling Camp.—The annual meeting is held this week. Rev. W. F. Mallard, D. D., has charge. Bro. Amasa Davis, who has led the singing at every meeting since 1852, leads as usual. Mr. L. T. Jeffs has taken great interest in the many improvements on the grounds. Rev. John Peterson was the expected preacher, Aug. 13. Meetings have been held every evening.

New England Village.—Rev. George H. Clarke, of Bond's Village, preached, to the enjoyment of this people, Aug. 13. A Sunday-school concert was held in the evening.

Westfield.—Extensive repairs are found to be necessary on the beautiful church edifice. There must have been some defect in its construction, as \$3,000 are now estimated as a necessary outlay.

Greenfield.—The pastor, Rev. A. R. Nichols, has returned with much improved health, to the joy of all.

Florence.—The trustees recently announced that reliable subscriptions have been secured, sufficient to cover the entire debt of \$3,400. This is mainly due to the earnest labors of the pastor, Rev. Geo. E. Sanderson. It is a most happy issue for the society.

Northampton Camp-ground.—The Belcherstown, Northampton, Chiloquee and Holyoke societies are erecting substantial houses. Rev. F. G. Morris preached Aug. 20. The camp-meeting holds over the Sabbath, and is under the charge of Rev. N. Fellows.

South Hadley Falls.—A large company of his parishioners gave a complimentary supper and reception, a few days since, to Rev. and Mrs. T. C. Martin, in honor of their recent marriage.

Yarmouth Camp-meeting.
Yarmouth camp-meeting closed Tuesday evening, Aug. 15, after an unusually successful series of meetings.

Tuesday evening, Aug. 1, and Wednesday, Aug. 2, were devoted to temperance. Revs. H. W. Conant, W. J. Yates, J. H. Nutting and J. B. Hamilton presented varied and most interesting addresses. Thursday a Sunday-school held under Methodist auspices was held, characterized by practical good sense and very encouraging to all Sunday-school workers. Friday a county evangelical Sunday-school excursion was enjoyed by at least twenty-five hundred people. Saturday was Cape Cod historical day, and resulted in a permanent and promising Cape Cod Historical Society.

Sunday, Aug. 6, two sermons, a children's meeting, and a prayer-meeting filled the day. The afternoon was given to prayers. Monday evening there was a sermon, and Tuesday, Aug. 8, the regular opening camp-meeting sermon was preached, leading all thoughts toward God as the hope of usefulness in the week to follow. The week was filled with good preaching, good prayer-meetings, faithful personal efforts, and vigorously active and practical leadership. Rev. J. W. Willett, the presiding elder of the district, and leader of the meeting, notwithstanding his need of rest,

was untiring and unsparring in his labors. He closed the meeting with a grateful recognition of the cheerful co-operation of all parties.

Sixty seekers, at least, presented themselves at the altar during the meeting, and the members of the churches present were greatly refreshed and strengthened. Our conclusion is, that Yarmouth holds its own among camp-meetings while having only the meetings as an attraction, and that good preaching has lost none of its power. Our churches will do well to remember the annual camp-meetings. They furnish the best and most beneficial vacation for preachers and people.

S. M. B.

MAINE.

Phillips and Weld.—The work on this circuit is in a hopeful condition. The quarterly meeting at Weld in July was an occasion of interest. Three persons were baptized. The church at Phillips, through the persistent efforts of the pastor, Bro. Greenhalgh, has just been thoroughly repaired. The pews have been painted, the ceiling calcimined, tasteful shading and a new carpet procured, and all the bills paid. The church is now one of the most tasteful and convenient in this part of the State. This is a great achievement for the little society at Phillips. If some generous friend will furnish a bell for the church tower, he will confer a much-needed favor upon the church. "Help those who help themselves."

Monmouth.—This society, under the faithful labors of Bro. O. S. Pillsbury, is having prosperity. The church was thoroughly repaired last year, and the walls and ceiling neatly frescoed. This year, especially through the active labors of Sister N. C. Clifford, whose home is in this place, the parsonage has been greatly improved, very much to the comfort of the preacher's family. The church, vestry and parsonage, all excellent buildings, stand upon an ample and beautiful lot in the village of Monmouth Centre. The pastor is moving for a bell and horse-shed. With these needed additions, the society will lack only an outpouring of the Spirit to reach a high condition of prosperity.

S. ALLEN.

EAST MAINE.

Boothbay.—The new parsonage is completed, and the pastor, Bro. Hanscom, has taken possession. Rev. C. L. Haskell has been showing up the cost and result of intemperance, in several open-air lectures.

Nobleboro.—A Sunday-school mass meeting was held on the camp-ground, Wednesday, Aug. 15. The services of several eloquent speakers were secured. The Damariscotta band discoursed fine music. The distribution of nearly four hundred volumes of new Sunday-school books lent additional interest to the occasion. The district camp-meeting will commence Sept. 4.

Bar Harbor.—Services were held in the new church for the first time, Sunday, July 30. Rev. Dr. McCosh preached on the occasion to a large audience.

Bangor, Union St.—Temporal and spiritual prosperity is enjoyed here. The church has been newly painted, the steeple repaired, and other improvements made. Sunday, July 16, the pastor baptized five persons, and Aug. 6 received eight into the church. Better still, sinners are seeking pardon.

Carmel.—Sunday, July 2, was a day of unusual interest. Nine persons were baptized—eight by immersion, and one by sprinkling.

Bucksport.—The interest is excellent in the church. Several have recently asked for prayers. Extensive repairs have been made on the Seminary buildings. The halls and many of the rooms have been repainted and papered. The outside has been newly painted and other much-needed improvements made. The new steward, Mr. Leroy Rodgers, of Haverhill, Mass., took possession last week. A large number of rooms have been already engaged for the fall term, and the prospect for the year to come is very encouraging.

JASON.

BUCKSPORT DISTRICT.

There is a general dearth of religious news.

Ellsworth.—Rev. Bro. Hudson, pastor of the M. E. Church, assisted by his people and business men of the place, inaugurated an interesting programme for the celebration of July 4, by which the society realized about \$200 toward a debt on their parsonage. The Baptist Church has raised their church and finished a very commodious vestry under it. The Congregationalists have been repairing the spire of their church and newly painting it.

Castine.—Bro. Winslow and his people have just commenced operations. The church edifice is to be raised, moved back some fifteen or twenty feet, so as to give them a comfortable vestry, thus supplying a long-felt need.

Bar Harbor.—Bro. Mooers is struggling manfully with his church enterprise at this place. A comfortable parsonage has been finished so far as to be occupied by him. The church edifice is finished outside, lathed inside, and furnished with settees, so that it is occupied for worship on the Sabbath. The church is very pretty, and when finished will seat comfortably four hundred persons. Bro. M. has embarked all his own earthly means in this enterprise, and, I might almost say, his soul and body besides. We sing sometimes, Down East here—

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands;
With rubies and diamonds, with silver and gold,
His coffers are filled,"—

but too often human hands hold the keys, and God's cause suffers in consequence. We hope this dear brother may get access to them in some way.

Harrington.—A spire has been put upon the church at an expense of \$400, the pews furnished with nice cushions (these latter a present), and we understand certain parties are threatening to hang a bell in the new spire.

Peace and harmony prevail generally in the churches. The pastors are laboring as acceptably and as successfully as ordinarily. A general need is a new and entire consecration to God and His work.

P. E.

RHODE ISLAND.

There is a good opportunity for a sensible person to enjoy a few days of change and rest, with or without intellectual pursuits, at Cottage City, by electric-fishing and bathing, croquet, bicycling, and the Summer Institute with its corps of professors and its varied lectures, the School of Theology, the Baptist and Methodist camp-meetings, and the convention of the N. W. C. T. U.—yes, and the skating rink and the excursion by rail and boat, besides the cottage socials, one can get along tolerably for a few days. But to attend one-half of these "right smart," one needs to be blessed with a good constitution and digestive organs of amazing power, as well as to be able to sleep at will.

But the dwellers in that happy island, not content with the catalogue of privileges mentioned, ever and anon, by way of episode, add to their store of joys. A party of them organized an "overflow" Wednesday evening, Aug. 2, taking in hand the worthy pastor of the Mathewson Street Church, Providence, whose cottage they entered *et amari*, which in this case proved to be ice cream and cake. If the attack was cool, it was sweet as well, and therefore warmly welcomed. Indeed, when the authoritative presence of the presiding elder of Providence district, and the genial countenance of the agent of the camp-ground, accompanied by their wives and other friends, were recognized as possible leaders of the attacking force, all thoughts of resistance were abandoned.

Rev. J. J. Woolley, formerly pastor of the Congregational Church, Pawtucket, was led to resign by the dissatisfaction of a minority of the society. He has been to Europe, and on his return, Wednesday, Aug. 10, he received a most hearty welcome in the form of a public reception in Music Hall. From ten to twelve hundred people were present, and the greeting was most hearty. Mr. Woolley's response to the welcome by Capt. Collier, chairman of reception committee, was received with much applause. It is understood that a church will be built in the near future, in which Mr. W. will preach his many friends.

The Providence Y. M. C. A. is carrying on a most commendable charity. In former years it has taken crowds of street gamins, and others with no claim on charity, to the shore resorts and furnished them with a shore dinner. Some worthy persons went with the crowd, but comparatively few. This year tickets are given physicians and clergymen, who will put them into the hands of the deserving. By this method many an overworked mother and sick person, adult or child, will have the benefit of a trip down the river to Rocky Point. What renders the privilege all the more valuable is, that those who are the recipients of tickets can select their own day in which to go. Let no one say that evangelical Christians forget the body in the care of the soul. The money thus spent is obtained by cheerful contributions, which are reported in the *Providence Journal*. The steamboat companies generously reduce the fare, and thus swell the tide of charity.

Rev. B. F. Simon, pastor of Haven M. E. Church, East Providence, baptized nine persons Sunday, Aug. 13—four by immersion and five by sprinkling. On the same day he received eight into full communion.

Sunday concerts are given at the Casino, Newport. Several petitions are in circulation asking that the concerts be given up. Ex-Gov. Morgan, Senator Seabury, and other notables are among the signers.

CONNECTICUT.

The revival interest at Thompsonville continues. There have been nine new seekers. They are having a summer revival.

About sixty families are on Williamantic camp-ground. The South Providence M. E. society have erected a new building this year, 20x40, costing about \$600. They expect a delegation of about thirty to attend the meeting. Mrs. Van Cott, Rev. J. A. Wood, and Dr. Baldwin are expected to take part in the services this year. Since the rain the grove is a delightful place.

Miss Ida M. Buxton, of Woonsocket, R. I., delivered a very fine temperance address in the South Manchester Church last Sunday evening. The church was crowded. Constitutional prohibition is the great rallying cry of the temperance men of Connecticut now. They are going to ask the Republican party in their coming State Convention to pass a resolution in favor of submitting this question to the people. This request the Republican party cannot afford to refuse if they desire to keep in power in this State.

NEW HAMPSHIRE.

Gleanings.—Rev. O. S. Bakel, of Methuen, is spending his vacation at Chautauque as usual, where he has a cottage, and is greatly enjoying the various advantages of that place. He was of the recent graduating class of the "C. L. B. C."

Our State papers are saying that two of our excellent preachers—Revs. O. P. Wright and J. W. Walker—are to leave us at once and connect themselves with Western Conferences. Mr. Walker's health is the occasion of his making the change. Both will be much missed,

but we hope the change will be for their advantage.

We understand that Rev. Watson W. Smith—a member of this Conference, who last spring took a superannuated relation—has cast his lot with the Unitarians, and will be pastor of a Unitarian church in the West. Mr. Smith is a man of some brilliant qualities, and that he may find contentment and satisfaction where he is going, we sincerely hope.

Many of our preachers are taking vacations, but some are pushing on the work at home. Rev. R. L. Green has been camping out in Maine. Of Rev. B. P. Raymond we have heard at Martha's Vineyard, and of Rev. C. Parkhurst at Chelsea beach. Quite a number of preachers are on the camp-ground at East Epping with their families. The headquarters of Presiding Elder Judkins are now here. The prospects for the meeting, to open August 28, are very good indeed.

The work of paying church debts is going on in other denominations as well as our own. A very few years since, the M. E. Church at Lebanon, by a noble effort, canceled their debt; and now, stimulated perhaps by their example, the Congregationalists of that place have done the same thing. The debt was something over \$5,000, and to wipe all out, the Ladies' Circle pledged the last \$300. We are glad to record such movements as this.

National Aid for Public Schools.

The National Education Assembly that has just been held at Ocean Grove, N. J., Aug. 8 and 9, under the conduct of Rev. Dr. J. C. Hartzell of Louisiana, was a meeting of much more than ordinary significance. The audiences were very large, and the majority of the States and Territories were represented by prominent men engaged in or deeply interested in the subject of popular education.

The opening address by Hon. John Eaton, U. S. Commissioner of Education, was a powerful argument to show that the nation is the only factor adequate to the work of educating the 6,000,000 of illiterate ten years of age and over in our midst. The address gave the key-note to the whole assembly.

At one session the subject of discussion was "Our Illiterate Masses." Dr. H. R. Waite, Washington, D. C., of the Census bureau, presided and addresses were made by Gen. Rusling, of New Jersey, Dr. L. R. Fiske, of Michigan, and Prof. Caldwell of Tennessee. Dr. Hartzell illustrated the location of the illiterate masses of the country by shaded maps as shown in the latest census report. Three-fourths of the nation's illiterates are in the Southern States, which are only one-third of the nation's population. Fifteen hundred thousand of the two million illiterate voters of the country are in the same States. Thirty-two per cent. of all the voters in the South cannot write.

At another session Capt. Pratt, of the Indian Training School, Carlisle, Pa., spoke of education among the Indians. He believed that the use of common sense and money can educate the rising youth of these children of the forest into intelligent and practical citizens. The lecture of Rev. Dr. Sheldon Jackson, on Alaska, was a vivid portrayal of the neglected condition of the nearly 100,000 people of that region, as well as a description of the marvelous extent and resources of that country.

Wednesday was given to the general study of the forces at work and yet needed to educate our illiterate masses. In the forenoon, "Education in the South," was the theme. A large number of letters and statements from representative men in various parts of the South were given. Dr. Haygood, of Georgia, was to have spoken for the South, but sickness in his family prevented his attendance. For the first time the work of the Northern churches in the South since the war was brought out. Rev. Dr. M. E. Strieby, of New York, represented the Congregational Church, Rev. Dr. J. M. Gregory, of Illinois, the Baptist Church, Rev. Dr. R. H. Allen, of Pennsylvania, the Presbyterian, and Rev. Dr. J. C. Hartzell, of Louisiana, the Methodist Episcopal. The churches of the North have spent in the South more than \$10,000,000 since the war. More than 15,000 students are in their Southern schools of higher grade. The Methodist Episcopal Church has developed a membership of 400,000 in the South, fully half of which is among the white people of that region, and nearly half the 6,000 Southern students of the same church are white.

Bishop Simpson, in his address, said we must not only have compulsion for all, but we must have a law compelling all to attend. Rev. Dr. H. A. Buttz, President of Drew Theological Seminary, discussed the true sphere of the church in education.

The closing session Wednesday night was given to the study of the national work now before Congress. Hon. H. W. Blair, U. S. Senator from New Hampshire, gave the principal address. The enthusiasm of the assembly continued to the end, the all-absorbing sentiment being that the Church and the State and the National Government, each in its sphere, must at once unite in immediate and adequate efforts for the education of all classes of the nation's illiterates in every section. The sentiments of the assembly were formulated in a memorial to Congress.

The chief practical result of the assembly was the organization of a National Education Committee, to supplement the efforts already made to influence Congress, and to continue these efforts until that body passes a bill giving to the national treasury eight or ten million dollars annually, for a few years, to supplement the public schools of the various States and Territories, the distribution to be made in proportion to the number of illiterates in each State as shown by the census of 1880.

The chairman of the committee is Bishop Simpson, of Philadelphia. The associate chairmen are the State and Territorial superintendents of education in the United States; and the secretaries are the official representatives of the various church societies engaged in educational work. The work of stimulating and directing public sentiment

through the press, and by petition, will be systematically inaugurated and carried forward in every section of the country.

Business Notices.

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Few complexions can bear the strong, white morning light which exposes every speck of tan, every pimple and the slightest spotting of eczema. Dr. Benson's Skin Cure is sure relief from the annoyance of these blemishes on the cheek of beauty.

When the doctors can't cure your Heart Disease, try Dr. Graves' Heart Regulator. Book free of F. E. Ingalls, Concord, N. H. Price \$50, and \$100, sent by GEO. GOODWIN CO., Boston.

Money Letters from Aug. 13 to 19.
John Cobb, G. A. Ellis, H. Eaton, J. P. Frye, E. S. Gordon, W. E. Hoffman, S. H. Hatch, Charles Lawrence, W. Leighton, V. W. Mattson, G. W. Norris, H. W. Porter, C. Shattuck, T. Stacey, Mrs. M. Vittum, M. O. Waggoner, J. L. Weaver, G. G. Winslow.

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Marriages.

In Boston, Aug. 13, by Rev. F. Farber, John Nicolle and Miss Julia L. Leclercque, both of B. In the Congregational church, Aug. 2, by Revs. R. W. Merritt and N. Fellows, Rev. T. C. Martin, pastor, M. E. Church, South Hadley Falls, and Miss Carrie E. Doane.

In Northampton, by Rev. George E. Sanderson, Aug. 1, Charles W. Martin and Mary A. McFee, both of S. Aug. 5, Charles E. Bradley, of Connecticut, and Miss E. Lewis, of N. Aug. 11, Geo. W. Atkins, of Middletown, Conn., and Mrs. Pauline V. King, of S.

In Somerville, Aug. 15, by Rev. A. F. Winslow, William D. Smith and Miss M. Fannie Pratt, both of B.

In Somerville, Aug. 16, by the same, David Irving Welch, of Newton, S. B., and Mary A. McFee, of S. Aug. 5, Fred G. Pearce, of Brockton, and Jessie Chandler, of S.

In Sacramento, Me., May 20, by Rev. Charles W. Bradley, Jas. L. Brown and Annie M. Jordan, all of S. Aug. 15, Jas. H. McAloney, of S., and Miss Elizabeth M. June 18, by Rev. G. B. Hannaford, Chas. B. Wing, of Wayne, and Miss Alice Howe, of B.

Deaths.

In Newburyport, Aug. 11, Miss Rachel Emerson, formerly of Boston, aged 85 years, 7 months and 23 days.

In Woodstock, Me., June 19, Celina Dunham, wife of Melville W. Dunham, aged 45 years and 1 month.

Church Register.

HERALD CALENDAR.

N. E. Assembly, Lake View, Aug. 22-23
Central Vt. Camp-meeting, Northfield, Aug. 21
Worcester Camp-meeting, Worcester, Aug. 21-22
Camp-meeting, Fryeburg, Aug. 21-22
Portland Dist. Camp-meeting, Aug. 28-Sept. 2
Sterling Junction Camp-meeting, Aug. 21-26
Empire Grove Camp-meeting, E. Poland, Aug. 21-28
Williamatic Camp-meeting, Aug. 21-29
Silver Lake, Aug. 21-29
Northport Camp-meeting, Aug. 21-26
Temperance Camp-meeting, at Martha's Vineyard, Aug. 22-24
Martha's Vineyard Camp-meeting, Aug. 22-29
Hamilton Camp-meeting, Aug. 23-31
East Machia Camp-meeting, Aug. 28-Sept. 2
Canaan Junction Camp-meeting, Aug. 23-30
Northampton Camp-meeting, Aug. 23-30
Shelton Vt. Camp-meeting, Aug. 25
Hunting Camp-meeting, E. Epping, Aug. 28-Sept. 2
East Livermore Camp-meeting, Aug. 28-Sept. 2
Richmond Temperance Camp-meeting, Aug. 21-28
Richmond, Me. Camp-meeting, Aug. 28-Sept. 2
Rockland District Camp-meeting, at Nobleboro, Me., Aug. 28-Sept. 2

Two Days' Meeting of W. N. C. T. Union, at Martha's Vineyard, Aug. 30, 31
China and Yassaloro's Camp-meeting commences, Sept. 4
Piscataquis Valley Camp-meeting, at Fort Kent, Me., Sept. 4-9
North Anson Camp-meeting, Sept. 4-9
Silver Lake Camp-meeting, Sept. 4-9
Groveton Camp-meeting commences, Sept. 11

QUARTERLY MEETINGS.

PORTLAND DISTRICT—SECOND AND THIRD QUARTERS.
[Sunday appointments.]
27 a.m. West End; p.m. Lightville; eve, West End.
2 a.m. Gorham, School St.; p.m. Sacarappa, 10 a.m. Kennebunkport; p.m. Cape Porpoise, 12 a.m. Elliot; p.m. South Elliot.
27 a.m. South Berwick; p.m. Berwick.

OCTOBER.
1, York, Kittery, 1st Ch., Kittery, 21 Ch., at York.
8, Gorham, North Street, South Berwick & Buxton, at Gorham, North St.
15, Kears Falls, Baldwin & Hiram, Cornish, at Kears Falls.
22, Snow, The Harbor & Lovell.
29 a.m. Goswold's Mills; p.m. Willis.

NOVEMBER.
5, Chebeague.
12, Newfield, Shapleigh, Acton & W. Newfield, at Newfield.
19 a.m. Kennebunk Depot; p.m. Kennebunk.
26 a.m. Saco; p.m. Biddeford.

DECEMBER.
N. B. Appointments for quarterly conferences will be arranged with the preachers.

OCTOBER.

CHANGE.—For convenience, the following changes of time are made:—
10, Wayne, p.m. and eve, 20, Phillips, p.m. or eve.
10, Wayne, p.m. and eve, 20, Phillips, p.m. or eve.
24, 26, 28, and 30, Q. Conf., p.m. or eve.

OCTOBER.

J. W. Winslow, eve. S. ALLEN.

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BY S. T. S.

A perfect Sabbath morning
In fair midsummer time,
The stillness scarcely broken
Save by the echoing chime
That pealed forth from the churches,
Which, scattered here and there,
Sent their call to worship ringing
On the still, summer air.

We sat this Sabbath morning
In a little church so still,
That the blessed Sabbath quiet
Seemed our very souls to fill;
Only came through the open window
The drowsy hum of bees,
And the soft chirp of the robin
From her nest among the trees.

The clear voice of the preacher
Broke on the quiet air,
Strong and earnest with the import
Of the message he would bear
From the heart of the Jehovah
To the souls in waiting there.

I wish that I could show you
How this message came to me:
"I, the Lord thy God, have given
Everlasting love to thee,
Therefore, with loving-kindness
Thou hast been drawn by Me."

It was no labored sermon
This mighty love to show;
No reason deep and weighty
Why He should love me so;
He loved because He loved us,
Through failing and through sin,
Through paths He had forbidden
Our feet to wander in.

The preacher showed so simply
How hopeless it would be
If God said: "This for thy goodness
I have given My love to thee."
And with a clear, new meaning
The truth came home to me,
How little, oh, how little
To win His love there'd be!

But He loved because He loved us,
And so has led us on;
In pleasant paths and peaceful
Has His loving-kindness drawn.
And my eyes filled with the sureness
That His love was waiting there,
In the hush, after the sermon,
When we bowed our heads in prayer.

Since then these words have held me,
And will not let me go:
He has loved those for no reason
But because He loved those so.

That thought will be a comfort
In all the coming years,
A talisman 'gainst trouble
From the old doubting fears,
That God's love would grow weary
Of a heart by sin defiled,
And turn away forever
From His wifely, wayward child.

How oft with memory's vision
In the years that are to be,
In the blessed Sabbath quiet
The little church I'll see,
And hear again the soothing
Song of bird and hum of bee;
And again on the peaceful rest
Those blessed words will fall.

As they fell this Sabbath morning
On the waiting souls of all:
"I, the Lord thy God, have given
Everlasting love to thee,
Therefore, with loving-kindness
Thou hast been drawn by Me."
Princeton, Mass.

THE WOMAN'S HOME MISSIONARY SOCIETY At Chautauqua and Lakeside.

The last two weeks have been made memorable in the history of this movement in the M. E. Church by the important meetings held in the interest of the Woman's Home Missionary Society, at these summer resorts. The attendance at both places was large—an appropriate recognition of the presence of Mrs. Rutherford B. Hayes, the distinguished president of the society, who presided in the several meetings, as well as of the great ability and influence of the speakers; and it also evidenced intelligent appreciation of the importance of this home mission work on the part of the people.

At Chautauqua Dr. J. H. Vincent delivered a brief and beautiful address, introducing the subject and Mrs. Hayes. Among other things, he said: "I am glad to welcome the representation here of the Woman's Home Missionary Society of the Methodist Episcopal Church, which aims, in its own earnest, wise way, to reform and bless American homes everywhere in all sections of our land." "With this work of woman in this society I have entire sympathy." A delicate tribute to the president closed his remarks, and Mrs. Hayes introduced Rev. J. M. Reid, D. D., missionary secretary, who occupied the morning hour in an eloquent speech replete with facts and arguments.

Welcoming the new society, he said: "I come to bring you God-speed in this new work. You became more emphatically our coadjutors and helpers by taking into your own hands a measure of the care and labor that rests upon us, and a measure also of responsibility of raising the means and supervising the great work that will be under your charge." Concluding his able address, speaking of frontier work and communities where "they know nothing about the witness of the Spirit and the hope of everlasting life that warms my soul and yours," he said: "God has sent them here, I verily believe, for the purpose that you should teach them. Go! In the name of God, go! And go quickly! Do not let this society be ten years in organizing, for I tell you these communities crystallize with wonderful rapidity into a form out of which they cannot be taken."

At two o'clock P. M., Bishop Wiley delivered an address of great beauty and power. From his wide experience of mission work and missionary needs in all countries and all sections of our own country, he is prepared to speak with authority on this subject, and his words are entitled to the most serious consideration. He described the field and the aims of the Woman's Home Missionary Society, and enforced by facts and

arguments the need of such an organization in our church. He said: "This Society is in perfect harmony and sympathy and working order with all the other institutions of the church." "I know a good deal of this world; I have been over a very great part of it. Large portions of it have been studied with me, and especially life-time studies with relation to this work of establishing the kingdom of Christ; and I say it from fervent conviction, that in the future of this world, in the destiny of men, in the planning of Christ's kingdom, the most important nation is this nation, the greatest work to be done for this generation, perhaps for several generations to come, is in this land; that what has been done here and what remains to be brought about here are to be the most telling in the coming time upon the destiny of Christianity and upon the destiny of the world itself." Concluding, he said: "Let the whole church rise up and say, 'Welcome!' and let us work with this new society everywhere, and in a few years, I am confident, we will stand and look with admiring wonder on the power and efficiency of this Woman's Home Missionary Society."

Mrs. John Davis, of Cincinnati, then made a graceful and impressive address, followed by Rev. Dr. Alexander Sutherland, of Canada. He said: "I count it no small honor that I am on this platform, summoned to the post of duty by one whose name is in my own country an honored and familiar household word." Of the "populations pouring into this country from beyond the seas," he said: "We are glad to see them coming, and yet we cannot forget that while they carry with them unknown possibilities, they also may carry with them the seeds of great peril to the future of this land and other lands, and so it behooves us to be prepared for their coming, to mould them into a strong national life."

He spoke at length of their mission work among the Indians. Their experience had demonstrated that "it costs less to enlighten, convert and civilize the Indian than to shoot him." "They have no Indian wars in Canada."

At Lakeside Bishop Wiley occupied the morning hour with an address similar in thought and impressiveness to his Chautauqua effort. At 2 o'clock P. M., Miss Cable, of Cheyenne Mission, Indian Territory, represented mission work among the Indians; Miss Congill in the South; and Mr. Prof. Williams of Delaware, O., contrasted methods of mission work at home and abroad, urging the importance of supporting the missionary in this country as in foreign land by the aid of Bible readers and other help.

In the evening Bishop Warren made a masterly presentation of the needs in the South, showing that all that has been done as yet only touches the fringe of the great mass of illiteracy and degradation existing there, and he urged that this movement in behalf of the homes and special work for women and children, is just what is needed to supplement the work of the benevolent agencies sustained by the church.

At Chautauqua and Lakeside Mrs. R. S. Rust, corresponding secretary, presented at the opening of the meetings a statement of what has been accomplished by the society since its inauguration. At both places several special meetings for ladies were held, and a deep interest in the work was manifested. A large auxiliary was organized at Lakeside to represent the surrounding communities.

Mrs. Hayes, during this series of meetings, has endeavored herself to all interested in this enterprise by her gentle and winning courtesy, her intelligent interest in this great work, and by her wise counsels in its management. R.

LOSS AND GAIN.

The harp of life when fullest strung,
Hath missing chords:
Some voice is still, some line unsung,
And tears take place of words.

No household sleeps entire at night,
Nor wakes at morn;
Some watch scans from stony height
The hearth where he was born;

Some room hath held the angel Death;
Some day or year
Is hallowed with departing breath;
Some bed has been a bier.

The field of love, however fair,
Conceals a grave;
And Mary's heart is buried where
The bloom of summer waxes.

The ship that rounds the shore of years
Must ever cast
Some wealth into the wave of tears
That breaks against the past.

But loss works heavenly interpace
For higher gain;
The steps into the holiest place
Slope up through mortal pain.

No gain is ours till it hath passed
From sense and eye;
God leads the soul by woe to cast
Her anchor in the sky.

—REV. JAS. STIRLING, in *Christian Union*.

Our Girls.

DR. SMITH'S NEPHEW.

BY ELEANOR KIRK.

CHAPTER II.

The following week was one of great preparation and excitement in Grantham. A party at Dr. Smith's was always an event, but this one promised to be on a grander scale than any that had preceded it. The gentleman in whose honor the party was to be given, was the talk of the town, and in this instance had done more to merit it than on any previous occasion. There was not a single evening, so the gossips said, but that Dr. Smith's nephew was at Lindley Ellis' house, or they were "parading the streets together." One evening they were seen at the principal ice-cream saloon of Grantham, another time at a drug store partaking of soda water; and Mr. Newton, who kept the popular candy store of the place, told his wife, who told somebody, who told the wife of the Calhoun family, who told Arabella, that Dr. Smith's nephew had bought two pounds of candy at two different times that week for Lindley Ellis. Miss

Calhoun received this terrible and disgraceful news at first with an indignant protest. "Lindley Ellis," she told her informant and the assembled Calhouns, "had persistently pursued Dr. Smith's nephew ever since he arrived in town." It was impossible for this gentleman to be rude to any woman, high or low, black or white, and she knew from her own observation and what she had heard, that Dr. Smith's nephew "was nothing more nor less than a victim."

That evening Arabella, sitting in state on her broad piazza, saw this Grantham hero and the pretty young organist go slowly by. It was almost dark, and but for their voices Miss Calhoun would not have been able to recognize them. She heard the gentleman say, in what seemed to her a singularly deep and earnest tone, —

"Lindley, you are a very great puzzle."

"You are the first one who ever said so," the girl replied in her clear sweet voice.

"I have given you a right to ask all the questions you can think of," the deeper voice resumed; "but, Lindley —"

Arabella strained her ears, but not another word was wafted in her direction. She could hear the click of Lindley's little boot heels, keeping time, as a good musician should, with the dominant step, but that was all.

Dr. Smith's nephew had given Lindley Ellis a right to ask him all the questions she could think of! In agony of soul Miss Calhoun asked herself if this remark could bear more than one interpretation. It didn't seem to her that it could. Still, it was impossible, she knew it was, for a man of Dr. Smith's nephew's wealth and social position to engage himself to a girl whose great grandfather had died on the poor farm. He might not be aware of this damaging fact. In that case it was clearly some one's duty to make him aware of it. But what if he were one of the sort who for the sake of the girl would be capable of forgiving the old man for dying so ignominiously? Arabella asked herself. She had heard that this young man was very obstinate — "set in his way" — the neighbors called him, and it might be that such information would only make him more determined to "marry the creature."

Miss Calhoun had an appointment at Miss Dobson's at half past ten the following morning, but on account of her anguish of mind the night previous, had overslept, and was an hour late. Then it was to find Miss Ellis and Mrs. Wainwright before her. Lindley was in the cutting room with Miss Rachel, and the evening was just making preparations to try on her dress.

"It is my turn, I believe, Miss Dobson," Arabella remarked in her rudest manner.

"It was your turn an hour ago," the dressmaker, who seemed to have picked up some courage since the last fracas, replied. "I will attend to you," she added, "as soon as I have finished with Mrs. Wainwright;" and then the two ladies — Miss Dobson firm, the widow smiling and jubilant — left the room.

"I would give anything if I could play as you do," came Lindley's voice, clear and sweet again. Oh, how Arabella did hate that voice!

"I have so little time for practice now," said Miss Rachel sadly; "and then Miss Dobson's piano is so very old and tiresome, Miss Lindley; but I am sure your music must be sweet, because you are so sweet yourself."

"You are a very great flatterer," said Lindley, "but I'll tell you one thing, I never could play Bach! The gentleman I was speaking to you about thought it very strange that any one in Grantham should care for that composer."

"Ah! you are not old enough for Bach!" Miss Rachel replied.

"But I am every day as old as you are," Lindley responded.

"Perhaps," said Miss Rachel.

"He told me not to get any flowers, Miss Dobson," came the widow's voice from the other room. "He wished to select them for me. Oh, you have no idea what a grand, generous nature he has."

"He is a good deal like his uncle, Dr. Smith, isn't he?" Miss Dobson inquired to a hot-pudding sort of fashion, owing to a mouthful of pils.

"I think he is," this musically and with an evident intention to be truthful if the heavens should fall, "but perhaps a little more generous. You see this ring, Miss Dobson?"

"There! I think that is perfection." This from Lindley, who was at liberty now to inspect herself; "and you are to see me with my hair dressed, and all my furbelows on. You have promised, you know, and must not disappoint me."

"It will be a great pleasure to me," Miss Rachel replied, "and I wish you all the happiness you anticipate."

"Oh, I shall have a good time," Lindley replied confidently.

Then the door opened wide, and the young girl stepped out. With a slight inclination of the head, she was about to pass when her enemy confronted her.

"Miss Ellis, I believe," said Arabella crushingly.

Once more Lindley inclined her graceful head.

"I wish to ask," Arabella went on, "if you have the slightest idea how your name is being bandied about in this and adjacent towns?"

"Adjacent towns" sounded well, so Miss Calhoun made use of the expression.

"I haven't any idea, and I don't wish to have," was Lindley's quiet answer.

"There may be a few" — Arabella straightened herself to her full height; she was on the noble oblige tack now, or thought she was — "There may be a few, notwithstanding your miserable antecedents" — a pause here — "your low family" — still longer pause — "and personal indelicacy of character, who would befriended you if they could, and —"

"Miss Calhoun!" Lindley interrupted with the most perfect self-possession, "I understand your drift perfectly, and you know I do. My antecedents I'll pass over, my low family also, but as for personal indelicacy of character, let me tell you one thing — and now Lindley's eyes struck fire. "If I were one-thousandth part as indelicate as you are, pert, snobbish, selfish, suspicious, egotistical, domineering, and generally horrid, I should be ashamed to live in the same world with decent people. Good morning."

For once in Miss Calhoun's life she was treated as she deserved to be, but Mrs. Wainwright and Miss Dobson coming in at this supreme moment saw nothing but a slightly-flushed face to give them any hint of the battle that had been fought and lost.

The day of the party arrived at last. There was five o'clock tea on the lawn for the older members of upper-tendom, and evening festivities of the most charming description for the younger people. Dr. Smith's handsome grounds were brilliantly illuminated, and a fine orchestra from a neighboring city furnished the most unexceptionable music. Dr. Smith's nephew was very attentive to Miss Calhoun during the first part of the evening, and she, consequently, was not a little complacent. Of one thing she was certain — Dr. Smith's nephew was not engaged to Lindley Ellis or to Mrs. Wainwright. If he had been, he would not have paid her so much delicate attention. And just to think of all the delightful things he had said to her, and the very next evening he had promised to spend at her house! Of course Dr. Smith's nephew must show common politeness to his guests. But Grantham would yet see who was who, and what was what, she told herself.

After awhile Arabella strolled into the drawing room where Lindley Ellis was playing, and there, to her great surprise, was Dr. Smith's nephew turning over the leaves. It did almost seem as if there must be something between these two, for the gentleman's dark head was bent very low over the music, and sometimes it really seemed to Arabella as if his mousetrap touched Lindley's cheek.

By and by Miss Calhoun was in the seventh heaven of delight, for a waiter had placed in her hands a note which read as follows: —

"Come to the south gate at ten. Something particular. Keep mum."

Arabella drew a long breath, and looked at her watch. Quarter of ten! How should she spend these few intervening minutes? How she had worried and planned, and kept awake nights thinking, when after all everything was all right! Arabella knew from the way Dr. Smith's nephew had acted all the evening that an offer of his hand, heart and fortune was imminent, but she did not expect it so soon.

At last the clock struck, and Miss Calhoun started for the south gate. There was no one near, but in a moment a hand was stretched over from the outside, and the gate unfastened. Arabella passed slowly and bashfully through, and then was face to face with Dr. Smith's nephew.

"I have come, John," she said softly.

"Yes, Arabella," he replied in an abstracted sort of way, looking queerly about him as he spoke, "I see you have, but —"

Just then there was another noise at the gate, and the gentleman unfastened it again, this time to admit Mrs. Wainwright. Miss Calhoun, in great perplexity, moved a little aside.

"I have come, John," said the widow in her sweetest tone, using Arabella's exact words.

"So I see, Cousin Maud," the gentleman responded in the same abstracted, or distracted, manner.

At this moment Lindley Ellis appeared on the scene. A young lady dressed in black, with golden hair, accompanied her.

"This, Rachel, is Dr. Smith's nephew," Lindley said, approaching the gentleman. "Allow me, Mr. Sheldon, to present to you Mademoiselle Rachel Hermance."

Not one word did the gentleman speak, not one word did the young lady articulate. But before the astonished spectators could even wonder what it all meant, Dr. Smith's nephew had literally caught Miss Dobson's trimmer and translator in his arms and walked off with her.

Then Lindley Ellis, in full view of her victims, burst into a fit of irrepressible laughter, and to this music Arabella and the widow marched off.

"You had a note, too?" Mrs. Wainwright inquired just before they reached the house.

"Yes," said Arabella, "I had a note too, and Lindley Ellis wrote it!"

"Of course!" said the widow with a little laugh, "and now she's even with us both."

The night of the rehearsal, when Lindley and Dr. Smith's nephew had listened to Miss Rachel's playing, Lindley had had her suspicions aroused. Subsequent interviews confirmed them, and by judicious questioning she had discovered that Dr. Smith's nephew and Miss Dobson's little trimmer were once engaged to each other, and that a change in the young lady's circumstances had caused her to break the engagement. It was a long and miserable story, and the kind-hearted Lindley had wept over it in secret more than once. She determined to bring the lovers together, and trust to the fate which had brought them together. Lindley had no reason to regret her action in the matter, for Miss Rachel and Dr. Smith's nephew were married soon after, and Miss Dobson has never been able to fill the place left vacant by her assistant.

Good to be one of the angel choir
With never a shadow of shame or sin;
No bitter remembrance of earthly guilt
To mar the untroubled peace within.
Better to be a human soul
Won by the love of Christ to heaven,
Casting the crown, and taking the cross,
And singing the song of the much-forgiven.
Gail Hamilton.

WORSHIP IN THE WOODS.

ow rich the embroidered carpet spread,
On either side the common way;
Azure and purple, gold and red,
Russet and white, and green and gray,
With shades between,
Woven with light in looms unseen.

The dandelion's disk of gold
With lustre decks the meadows green,
And multiplied a million fold
The daisy lights the verdant scene;
The blue mint's plumes
Invite the bees to their perfumes.

A wrinkled ribbon seems the road,
Unspooled from silent hills afar;
And on a voice distinct in prayer,
Rest, like an angel, lifts the load,
And in my path lets down the bar,
A lease of life on healing wings.

The summer leisure of the cloud
That wanders with its trumpet,
The wind is mute; no wrangling crowd
Amongs the humble worshiper
In the white tent
Beneath a listening firmament.

Up-blooming on the ambient air,
Sweet songs of sacred music rise,
And now a voice distinct in prayer,
Like the lark's hymn, reaches the skies,
And the "Amen"
Is echoed from the hills and glens.

The wood a vast cathedral seems,
In dome the starry and the sun,
The light through trembling branches streams
From open windows lifted high;
Under the trees
Soft shadows shield the worshippers.

—GEORGE W. BRUNYAT, in *Our Continent*.

THE BLESSING OF LIGHT.

BY S. M. PALMER.

How I thank God anew as Milton's
touching reverberation
brought again to my mind while reading
an extract from it in a magazine: —

"But not to me returns
Day, or the sweet approach of even or morn,
Or sight of verdant bloom, or summer's rose,
Or flocks or herds, or human face divine."

We all, of course, have our crosses,
trials, afflictions; for is not man born to
trouble as the sparks fly upward? But
we may well think the second, and even
the third, time before we murmur or
wish to exchange with another. Doubt-
less he who doth all things well, has
not made a mistake in our allotment.

You have eyes that photograph the
magnificent glories of nature when-
ever you gaze upon them. Did you
never thank God for your powers of
vision? Then do it quickly, "for I have
lost mine," might many a sightless one
lament.

"The changing seasons, ever coming, going,
Like four evangelists, His praise record;
Nature herself is but a vesture, showing
The silent, glorious temple of the Lord."

But how many have looked for the
last time on the handwork of the Lord,
or have never beheld it at all! Then
whatever your burden, thank God that
you can see!

You look upon the "human face di-
vine" scores of times each day; but
think what it would be never again to
see a smile of welcome, a look of inter-
est, the marvelous lighting up of the
human countenance! Then be thank-
ful, and patient, and content, that you
have not to say, with the two blind men,
"Lord, that our eyes might be opened!"

But some may listen to these musings
who cannot see to read them; then
listen to the grand Milton again: —

Yet I argue not
Against Heaven's hand, or will; nor bate a jot
Of heart or hope, but still bear up, and steer
Right onward."

To keep up heart and trust in God under
all circumstances, is to conquer. To
be content with such things as we have,
is to be happy, in a very real and es-
sential sense.

Most, if not all, of us speak our
thoughts out of the furnace, heated
more or less intensely, and to dwell on
our mercies is truly enlivening and com-
forting. The delights of vision may
be cultivated indefinitely. How calm
and lovely this holy, Sabbath summer
morning! The earth is bathed in soft,
mellow, soothing, glowing sunshine.
A bird here and there languishingly ut-
ters a note or two, or chirps a soft en-
dearment. "The Lord is righteous in all
His ways, and holy in all His works."

—MILFORD, Pa.

The Little Folks.

TEDDY'S BOOK.

Something about it struck Teddy very
forcibly — I am not sure whether it was
the text itself, or the minister's reading
it the second time in a very earnest man-
ner. He was a new minister, and was
preaching to the children this morning.

His text was: "And another book
was opened, which is the book of life;"
and, as I say, he read it over twice.

"The book of life, the book of each
one of our lives — do you ever think of
that book, children, and what you are
writing in it? Every morning you start
with a fresh page, and at night what do
you find written there — temptations
met and overcome, kind words spoken,
little acts of helpfulness performed? Or
is it a record of temptations yielded to,
crosses and fretful words, and no kind
actions? Think of it, children, when
you are tempted to do what is wrong,
that it will be written in your book of
life, and at that last great day it will
be opened and read."

Teddy sat at the end of the seat that
Sunday, and was just wondering if he
could possibly snap an apple-seed — he
had some in his pocket — at Joe Peters
without Sadie's seeing it, when, as I
said, something, either in the text itself
or the reading of it, caught his atten-
tion. It was such a thoroughly new
idea, he was writing a book — one that
would be opened and read on that awful
day. On the whole he did not like the
idea, certainly not if every thing was
put in it, was his decision as he re-
called some of the many things he had
done "just for fun." Then he tried to
think of something he had done during
the past week that he should like to see
in his book; but he failed to recall any-
thing, unless it was that he carried
poor Mrs. Kent a basket of apples.

"Wouldn't a done it, though, only
Channing."

mamma made me," he was obliged to
confess to himself just as he had de-
cided that that was quite a meritorious
deed.

"I say, mother," he asked, anxiously,
when he reached home at noon, "the
minister said God puts everything we
do down in a book; do you believe he
does? Maybe he don't see everything,
you know."

"O, yes! He does, Teddy — every sin-
gle thing. We cannot hide even our
thoughts from God. So we should be
very, very careful, every one of them. Re-
pented mamma, smoothing his rumpled
curls, lovingly.

"Well, then, I guess folks forget
about it; don't they? Or else maybe
they don't know?"

"I think we all forget sometimes,"
Teddy; but mamma wants her little
son to remember that God sees him al-
ways wherever he goes, or whatever he
does; will you?"

"I'll try," said Teddy, with an unusu-
ally grave look in his brown eyes.

Just then the dinner-bell rang. Teddy
went down-stairs, and being very hun-
gry forgot all about the sermon, his
book, and all, until the next afternoon
in the spelling-class at school.

Now, Teddy did not like spelling. In
fact, he was not over-fond of study of
any description, but spelling was his
particular aversion. He hesitated in-
variably failed, and this very afternoon
Miss Westwood made a rule that all
who failed must remain half an hour
after school. Teddy heard it in dismay.

It was splendid skating down the river,
his father's trade gained a thorough know-
ledge of French, Latin, Greek, Hebrew,
Syriac and Arabic.

Mr. Saunkey has reached his home at
Newcastle, Penn., for a few weeks of
rest, but will rejoin Mr. Moody again
in England early in September.

Iceland, of all Lutheran countries, is
the best provided with pastoral over-
sight. For every two hundred of its
inhabitants there is a pastor, and there
are some parishes where the number of
souls is still smaller.

Says the *Congregationalist*: "A 'Sea-
man's Rest' has been opened at Mar-
sailles. It is a singular fact that Roman
Catholicism, in all its pride and plen-
itude of power there, never undertook
such a work in that city. Should this
new Protestant endeavor show signs of
stability, it will probably result in a vi-
gorous opposition on the part of those
who have slumbered and slept over the
situation for many centuries."

A committee of nine, which has re-
cently been appointed to consider the
question of a distinctively Baptist Bible,
has decided to call a convention to meet
in Cincinnati in November, in which
the whole denomination in this country
shall be represented, and the question
be thoroughly considered.

The missionary conference recently
held in Beirut was the most interesting,
successful and profitable meeting ever
held in Syria. About one hundred na-
tive brethren were in attendance from
various parts of the country, and great
interest was manifested in the work.

Sixteen years ago there were forty
Christians among the Telugus in India;

[Continued from page 1.]

heretofore, and they are investing their large annual income in that direction mainly. They are doubtless trying an experiment, and the results no one can foretell. This Association is the successor of that first one which located upon these grounds solely for religious worship. Incidentally it became known that it had all the undeveloped capacity of a great sanitarium for the worn and jaded denizens of cities and inland towns; hence the Oak Bluffs Corporation and the Vineyard Grove Company brought into market the adjacent land.

The future of Cottage City, morally and religiously, is to be determined largely by the Camp-meeting Association. The hotels, billiard rooms, bowling alley, pool rooms and skating rink on the Bluffs are too positive in their worldly influence to give any hope of aid in continuing the distinctively religious character of the place. No redemption will come to society from those centers of influence. The Association is the eldest of the several corporate bodies that are known here, and the only one that can call to its aid an annual and large income, because the other corporations have sold the land on which buildings are erected, while the Association retains the land and issues an annual lease at a very large rental to leaseholders. While worldliness presses upon them from the centres above named, it would seem to be a dangerous experiment to push out society tents and to any extent supply their places with even as harmless a game as croquet.

It is hoped by the multitudes of godly people who congregate at Cottage City that there will be increasing care to enlarge the religious influences of the place rather than to diminish them. If what one of the most progressive and substantial members of one of our leading churches said to the writer to-day (Aug. 12) is true (even partially), it is certainly time to halt and take new reckonings. He said: "The ministers and members backslide at the Vineyard. When members from our church go down there, it takes those of us who stay at home several weeks to get them into working order when they get back."

The intense interest manifested in the croquet grounds, and in the whirling mazes of the rink, can hardly fail to distract the minds of professing Christians, to say nothing of the effect that it must have upon the minds of the unconverted. What are the facts? Have these so-called innocent sports in which so many of our members and ministers indulge, increased their spirituality or that of the place? The writer regards croquet as an innocent pastime when indulged in under proper circumstances and in proper places; but what does it do as a help to the spirituality of the Vineyard? Said one of the most prominent ministers of a live and large denomination in a conversation at the Vineyard, last week, "I go up to Hamilton to get 'fired up' among my Methodist brethren, but I have never been able to get any fire here." I left him to meditate on the changes that have come over us and to inquire, "What mean these things?"

The Martha's Vineyard Camp-meeting Association and the Baptist Vineyard Association, together with the help of all the praying people that congregate there, have got all that they can do in the use of all possible spiritual agencies to meet the encroachments of worldliness and a suppressed but live liquor traffic at Cottage City. Will they meet their responsibilities and strengthen the resident population in all moral, social, political and religious life? We shall see.

H. W. CONANT.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, August 15.

The Governor of Texas has proclaimed quarantine against all vessels coming from Mexican ports.

Pern is reported to be in a state bordering upon anarchy.

Seven persons received sentences at Dublin, yesterday, varying from ten to twenty years of penal servitude, for outrages committed in Ireland.

Amintine, chief of the Chippewa Indians, and one of the survivors of the Custer massacre, died in Chicago yesterday.

Last night a British iron-clad train was fired upon by a party of Bedouins, while on its way toward Fort Meks. The regulars returned the fire, killing twenty of the Arabs.

Sergeant Kelly, who shot the Harvard student at Fort Popham, Me., has been taken to Bath to await the action of the grand jury to-day.

Wednesday, August 16.

Bangor, Me., was visited by a destructive tornado last evening.

"Canochet," the Sprague farm and mansion near Narragansett Pier, was sold by auction yesterday for \$62,250.

The First National Bank at Kewanee, Illinois, was entered by two robbers, on Monday afternoon, who overpowered the cashier and his lady assistant and robbed the bank of \$20,000.

The monument to Daniel O'Connell at Dublin was unveiled yesterday in the presence of one hundred thousand people.

The Sultan has peremptorily ordered Arabi Pasha to lay down his arms, failing in which he will be taken in hand by the British forces.

The Khedive has authorized the English troops to occupy such points on the Isthmus of Suez as are necessary for military operations against the Arabs.

Thursday, August 17.

Senator Hill, of Georgia, died at Atlanta, yesterday, at the age of 59.

The Maine Central road is to be consolidated with the European and North American Railroad.

Messrs. Parnell and Dillon have been presented with the "freedom" of the city of Dublin.

Mr. E. D. Gray, proprietor of the *Freeman's Journal*, and a member of Parliament, has been sentenced to three months' imprisonment and to pay a fine of £500, by a Dublin judge, for contempt of court in criticizing a jury in a murder case. Mr. Gray was lord mayor of Dublin in 1880, and was nominated for a second term, but declined to serve.

Sir Garnet Wolseley has issued a proclamation to the Egyptians, asserting that the English only desires to restore the authority of the Khedive.

Friday, August 18.

The British Parliament has adjourned until the 24th of October.

A general insurrection prevails in Corea, and the King and Queen have been assassinated.

Comptroller Lawrence has decided that the \$50,000 yellow fever fund appropriated by the last Congress is to be used under direction of the national board of health in establishing local boards and quarantine stations.

The imprisonment of Mr. Gray, publisher of the *Freeman's Journal*, was discussed in the British House of Commons yesterday, the Irish members severely condemning the act.

Five masked men entered a dwelling house in West Charlton, N. Y., on Wednesday night, bound and gagged the inmates, and robbed the safe of \$800 in money and \$150,000 worth of bonds and mortgages.

A combined land and naval attack on the Abonkir forts will, it is expected, be made by the British under the lead of Gen. Wolseley.

Saturday, August 19.

An outbreak among the Indians at the Pine Ridge agency in Dakota is reported.

Brownsville, Texas, is suffering severely from the yellow-fever visitation.

The tariff commission will adjourn from Long Branch to this city, on Wednesday next.

A general shut-down of the mills in Fall River is being discussed, owing to the strike of the spinners in the Wampanoag Mills.

Lieut. Berry of the Rodgers, and Engineer Melville and other survivors of the *Jeannette*, have reached St. Petersburg.

Vigorous preparations are being made in Alexandria for the forward movement of the British forces.

At a greenback labor state convention held in this city yesterday, Gen. Butler was put in nomination for governor.

The village of Lindeburden, West Prussia, has been burned, and two hundred persons have been rendered homeless.

Monday, August 21.

Gen. Wolseley occupied Port Said and Ismailia in force yesterday.

Sergeant Kelly, of Fort Popham, has been indicted for murder and manslaughter in four counts.

The business portion of Derry, N. H., was destroyed by fire on Saturday, the loss aggregating \$75,000.

Fully twenty thousand people attended the funeral of the late Senator Hill at Atlanta, Ga., on Saturday.

The crew of the Arctic steamer *Eira* have been rescued in Matotschka straits, Nova Zembla. Their vessel was sunk August 21, 1881, and they spent a winter in that Cape Flora.

It is reported that David Dudley Field will place a window in the Williams College chapel in memory of his son, David Dudley Field, Jr., an alumnus of the college, who died about two years ago.

The Seney Scholarships at Wesleyan University.

The continued call for information concerning the scholarships recently established by Mr. Seney, would indicate that what has been previously published concerning them has either escaped the attention of many, or, if not, that previous statements need repetition, and, perhaps, greater explicitness. The following may, therefore, be a timely supplement to what has preceded it.

The Seney scholarships are forty in number. They vary in annual value from \$100 to \$250. Their combined annual value is nearly \$6,000. Of these scholarships, sixteen are Freshman scholarships. The remaining scholarships, twenty-four in all, are divided among the three upper classes equally. All these scholarships are competitive. They are awarded to students on the basis of standing, under such conditions as the founder of the scholarships has prescribed. The standing is determined, not by a special examination for the purpose, but by the record of the student's exercises that has been made during the year. The scholarships for the three lower classes are awarded as soon after the close of the year through which the competition extends as the record of standing for the year can be prepared, and are payable in three installments: the first, at the beginning of the ensuing fall term; the second, at the beginning of the winter term; the third, at the beginning of the spring term. The Senior scholarships will be awarded two weeks before Commencement, and be paid at that time in one payment.

The competition for these scholarships is open to students in each of the three regular courses of study, Classical, Latin Scientific, and Scientific, but is not open to special students. To be candidates for these scholarships, students must be in attendance upon college exercises throughout the year for which the scholarships are awarded. One cannot be considered a candidate if regularly employed as teacher or preacher; nor will he be eligible to a scholarship during any year in which he has been the subject of serious college censure. A scholarship, though awarded, will not be paid to one who is absent from college during the year in which it is payable. It will be seen from this statement that these scholarships—earned in one year and paid during the next; the Freshman scholarships being paid in the sophomore year; the Sophomore, during the junior year; the Junior, during the senior year. The Senior scholarships, for obvious reasons, are paid as soon as declared.

It will be understood that these scholarships are quite distinct from the Tuition or University scholarships which have been established by the trustees of the college, and which the President has the power of granting to students of good character that may need them. Of these scholarships, the president has one hundred at his disposal. The value of each is \$75—a sum sufficient to meet the yearly charge for tuition. These Tuition scholarships are not competitive. They are granted to students at the commencement of their college course, and, if circumstances require it, are continued in force till the course is completed. They do not disqualify those who hold them for competing for the Seney scholarships, and the instances are likely to be frequent where both classes of scholarships vest in the same persons. More than half of the recipients of the Seney scholarships for the past year were also holders of Tuition scholarships.

Students whose attention is drawn to the financial inducements with which the college is able to appeal to young men seeking an education, may be interested to know that the *Seney* and *Tuition* scholarships conjoined, together with the special prizes that must often go along with them, cannot fall much below \$200 yearly, and must sometimes fall little short of \$400. It was the stipulation of Mr. Seney, in establishing the scholarships that bear his name, that the benefit of his gift should begin with the Freshman class of '81-'82. Accordingly, the class just now passed into the sophomore year is the first to receive the avails of Mr. Seney's generosity. For the year just commencing, the Sophomore as well as the Freshman scholarships will be open to competition.

The first term of the present college year will open Thursday, Sept. 14, 1882. The fall examinations for admission to college will be held on that day, and will begin at 9 A. M.

If further information on this subject is desired, address

J. W. BEACH, President, Middletown, Conn.

Constipation, a condition so common as to need no explanation as to causes or the best manner of relief; the universal patent pill fails and adds to the conditions, and a large experience has proven to us, corroborated by that of veteran observers in the profession, that the judicious use of mineral water is the safest and best mode of correcting this condition or habit, and nothing is more harmful than the indiscriminate use of "pills." In this condition we have found the use of the *Hathorn Water*, taken as directed, to be productive of the greatest relief and good; in fact, this general condition is the one for which we urge the use of this valuable agent on the profession.—Dr. Bacon.

Messrs. John H. Pray, Sons & Co. open the fall season of 1882 with an unusually fine assortment of Carpets, Rugs, etc., from the most celebrated manufacturers of this country and Europe. These goods have been selected with special reference to the requirements of their trade. Many of the patterns are manufactured exclusively for this house, and are artistic and elegant. We feel very confident that our readers will find goods and prices satisfactory.

If bilious, or suffering from impurity of blood, or weak lungs and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery," and it will cure you. By druggists.

VEGETINE thoroughly eradicates every kind of humor, and restores the entire system to a healthy condition.

Wheat Bitters is a genuine pharmaceutical preparation and so recognized by the profession.

Disease prevented and medical bills lessened by a timely use of Malt Bitters.

The Drs. Read are meeting with remarkable success in their chosen specialty. Patients from different parts of the country can attest to their skill and the good results obtained. Their card will be observed in another column.

Wheat Bitters will strengthen you and assist nature in removing every symptom of disease. Try them at once. Sold by all druggists.

Young, old, and middle-aged, all experience the wonderful beneficial effects of Ayer's Sarsaparilla. Young children suffering from sore eyes, sore ears, scald-head, or with any scrofulous or syphilitic taint, may be made healthy and strong by its use.

"Facts speak plainer than words." Proof—"The Doctor told me to take a blue pill, but I didn't, for I had already been poisoned twice by mercury. The druggist told me to try Kidney-Wort, and I did. It was just the thing for my biliousness and constipation, and now I am as well as ever."—A. P. Sanford. Sold in both dry and liquid form.

In the Diamond Dyes more coloring is given for 10 cts. than in any 15 cts. cent dyes, and they give faster and more brilliant colors.

Wheat Bitters. Absolute cure for nervous debility and weakness of the generative function. \$1. at druggists. Prepared by express, \$1.25. For \$5. E. S. WELLS, Jersey City, N. J.

"BUCHUPAIRA." New, quick, complete cures 4 days, urinary affections, smarting, frequent or difficult urination, kidney-diseases. \$1. at druggists. Prepared by express, \$1.25. For \$5. E. S. WELLS, Jersey City, N. J.

Wheat Bitters. Great LIQUID FOOD FOR BLOOD, BRAIN AND NERVES. IT IS A SUPERIOR NUTRIMENT, AND NECESSARY FOR THE PROPER DEVELOPMENT AND MAINTENANCE OF THE NERVOUS SYSTEM. IT IS HIGHLY RECOMMENDED BY CHEMISTS AND PHYSICIANS AS A POSITIVE TONIC, ALWAYS ACCEPTABLE AND RELIABLE. It does not stimulate the brain or irritate the system and leave deleterious effects. On the contrary, it furnishes just that which is necessary to the brain, strengthening and guiding the nervous system, and thereby making only the best food, bone and muscle. For a worse wonder, cures NERVOUS AND GENERAL DEBILITY, MALADIA, DYSPPEPSIA, INDIESTION, Produces a healthy action of the Liver and Kidneys, and is a valuable remedy for the various ailments of the young and the old. NERVOUS AND WEAKLY CHILDREN can find no remedy so good as this beautiful blood and nerve food tonic. For sale by all druggists. \$1.00 per bottle. Prepared only at WHEAT BITTERS CO., Office 10 Park Place, New York City.

NEW LIFE FOR THE AGED. Mental and physical debility of the aged beset with loss of appetite and sleep. These two potent causes of premature and rapid decline have their origin in defective nutrition and impoverished blood. All other ailments may be ward off if these be restored to a condition of health. To accomplish this beneficent purpose WHEAT BITTERS are superior to all other forms of malt and medicine. They are rich in bone and fat producing materials. They vitalize with new life the process of digestion. They dissolve and assimilate every article of food, thereby enriching and strengthening the blood. They feed the brain, banishing nervousness, melancholy, and sleeplessness.

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Cuticura
THE NEW
Resolvent

I will now state that I made a miraculous cure of one of the worst cases of skin disease known. The patient is a man forty years old; had suffered fifty years. His eyes, scalp and nearly his whole body presented a frightful appearance. Had had the attention of twelve different physicians, who prescribed the best remedies known to the profession, such as iodine, potassium, arsenic, corrosive sublimate, nuxvomica, etc. Had paid \$300 for medical treatment with but little relief. I prevailed upon him to use the CUTICURA RESOLVENT internally, and the CUTICURA and CUTICURA SOAP externally. He did so, and was completely cured. The skin on his head, face, and many other parts of his body, which presented a loathsome appearance, is now as soft and smooth as an infant's, with no scar or trace of the disease left behind. He has now been cured twelve months.

Reported by
F. H. BROWN, Esq., Barwell, S. C.

SCROFULA SORE.

Rev. Dr. —, in detailing his experience with the CUTICURA REMEDIES, said that through Divine Providence one of his parishioners was cured of a scrofulous sore, which was slowly draining away his life, by the CUTICURA RESOLVENT internally, and CUTICURA and CUTICURA SOAP externally. The poison that had fed the disease was completely driven out.

ECZEMA.

Sixteen months since an eruption broke out on my leg and foot, which turned out to be Eczema, and caused me great pain and annoyance. I tried various remedies with no good results, until I used the CUTICURA RESOLVENT internally and CUTICURA and CUTICURA SOAP externally, which entirely cured me so that my skin is as smooth and natural as ever.

LEN. M. FRILEY, 64 South St., Baltimore.

CUTICURA.

The Cuticura treatment, for the cure of Skin, Scalp and Blood Diseases, consists in the internal use of CUTICURA RESOLVENT, the Blood Purifier, and the external use of CUTICURA and CUTICURA SOAP, the Great Skin Cures. Price of CUTICURA, small boxes, 50c.; large boxes, \$1. CUTICURA and CUTICURA SOAP, 25c. per bottle. CUTICURA SOAP, 25c.; CUTICURA SHAVING SOAP, 15c.

Depot, WEEKS & POTTER, Boston, Mass.

Sanford's Ginger
JAMAICA GINGER

Impure water, unhealthy climate, unripe fruit, unwholesome food, malaria and the thousand and one evils that attend tropical life, are the cause of Biliousness, and the use of SANFORD'S GINGER. No other remedy is so sure, and safe, and of infallible success as to be good. Ask for SANFORD'S GINGER, and take no other. Ask for every where.

WEEKS & POTTER, Boston.

COLLINS' LIGHTNING
Is not quicker than COLLINS' LIGHTNING PLASTER in relieving pain and swelling of the Kidneys, Liver and Lungs, Rheumatism, Neuralgia, Sciatica, Female Weakness, Malaria, Biliousness, and all other ailments. Price 25 cts. Ask everywhere.

TARRANT'S SELTZER
PILLS

Punctual as a Timepiece. Unless the bowels do their duty with the regularity of clockwork, perfect health is impossible. Therefore, when disordered, control them immediately with TARRANT'S SELTZER PILLS. The most genial, balsamic and effective laxative and alterative known to the medical profession.

SOLD BY ALL DRUGGISTS.

"ROUGH ON RATS."
The thing desired found at last. Ask Druggists for "Rough on Rats." It clears out rats, mice, roaches, flies, bed-bugs, lice, etc.

SKINNY MEN.
Wells' Health Renewer. Absolute cure for nervous debility and weakness of the generative function. \$1. at druggists. Prepared by express, \$1.25. For \$5. E. S. WELLS, Jersey City, N. J.

"BUCHUPAIRA."
New, quick, complete cures 4 days, urinary affections, smarting, frequent or difficult urination, kidney-diseases. \$1. at druggists. Prepared by express, \$1.25. For \$5. E. S. WELLS, Jersey City, N. J.

Bible Dictionary, 10c.
Complete encyclopedia of Bible truths and narratives, antiquities, geography, biography, and natural history. Original meaning of words, original meaning of words, original meaning of words. Nearly 10,000 entries. Each entry contains a full and complete explanation of the word. For sale by all druggists. \$1.00 per bottle. Prepared only at WHEAT BITTERS CO., Office 10 Park Place, New York City.

IMPROVED 1882.
DR. NICHOLS' WROUGHT IRON FURNACE.
INVENTED BY
Dr. James R. Nichols
EDITOR OF
Boston Journal of Chemistry.

Valuable information upon the subject of heating contained in our new Pamphlet. Sent to any address upon application.

LEBOQUET BROTHERS.
75 Union Street, Boston.

\$100 Library for \$4.75
Until October 1st, \$4.75 buys a library of 100 volumes of choice fiction for \$1.00. Send your order to-day, and you will receive the books at once. The books are all new, and are of the highest quality. For sale by all druggists. \$1.00 per bottle. Prepared only at WHEAT BITTERS CO., Office 10 Park Place, New York City.

CHICAGO, ROCK ISLAND & PACIFIC RY.
The shortest route from the East to the West, and the shortest route from the West to the East. The route is through the heart of the continent, and is the most comfortable and the most economical. For sale by all druggists. \$1.00 per bottle. Prepared only at WHEAT BITTERS CO., Office 10 Park Place, New York City.

"ALBERT LEA ROUTE."
A New and Direct Line, via Seneca and Kanawha, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Maconville, Louisville, Lexington, Cincinnati, St. Paul and Minneapolis, and St. Paul and Minneapolis. For sale by all druggists. \$1.00 per bottle. Prepared only at WHEAT BITTERS CO., Office 10 Park Place, New York City.

GREAT ROCK ISLAND ROUTE.
A New and Direct Line, via Seneca and Kanawha, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Maconville, Louisville, Lexington, Cincinnati, St. Paul and Minneapolis, and St. Paul and Minneapolis. For sale by all druggists. \$1.00 per bottle. Prepared only at WHEAT BITTERS CO., Office 10 Park Place, New York City.

THE ORIGINAL AND GENUINE
MENEELY BELL FOUNDRY.
Established 1826. Bells for all purposes. Warranted satisfactory and durable.

OLIVER DITSON & CO.,
451 Washington St., Boston.

THE ORIGINAL AND GENUINE
MENEELY BELL FOUNDRY.
Established 1826. Bells for all purposes. Warranted satisfactory and durable.

MENEELY & CO., WEST TROY, N. Y.
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogues sent free.

SPECIAL.

H. A. HARTLEY & CO.

95 to 105 Washington St.,

OFFER

Oil Cloths,

1, 11-4,